

A
PATERNE
OF TRVE
PRAYER.

A LEARNED AND
Comfortable Exposition
or Commentarie vpon the
Lords Prayer: wherein the
Doctrine of the substance and
circumstances of true in-
uocation is euidently and
fully declared out of the
holy Scriptures.

By JOHN SMITH, Minister
and Preacher of the
Word of God.

LONDON
Printed by I.D. for Thomas Man, and
are to be sold by William Sheppard,
John Bellamie, and Benjamin
Fisher. 1624.

PATENT OF TRADE PRAYER.

A LEARNED AND

Consistent Exposition

of the Holy Scriptures upon the

principles of the

Reformation of the sixteenth

century, and

of the

holy Scriptures.



45

6

30

JOHN LITTLE, Minister

and Teacher of the

Word of God.

LONDON

Printed by A.D. for Thomas Mearns,

and sold by William Spang,

at the Bible and Testament

Shop, No. 24.

Susan Aylett her Booke



Samuel

TO

THE RIGHT
HONOURABLE
EDMUND LORD
SHEFFIELD, LORD
LIEUTENANT, AND
President of his Maiesties
Councel established in the
North: Knight of the most
noble Order of the
Garter, &c.

IT is neither am-
I bition nor coue-
tousnesse (Right
Honorable) that
moueth mee to publish this
Treatise to the view of all,
which not long since I deli-
uered to the cares of a few,
being the Lecturer in the
A 2 Citie

The Epistle Dedicatorie.

Citie of *Lincolne*: but partly
the motion of some friends,
partly and chiefly the satis-
fying of some sinister spirits
haue in a manner wrested
from me that, whereto other-
wise I had little affection.
Credie through writing
bookes, is a thing of such
dangerous hazard, by rea-
son of the varietie of censu-
rers, that it is doubtful whe-
ther a man shal win or loose
thereby: Gaine also is so
slender, as that, for a booke
of a yeeres paines & studie,
it will be a very hard matter
to attaine, if it were set to
sale in Pauls Church-yard,
so much money as iuck, pa-
per, and light cost him that
penned it: so as except a
man should doate, hee must
haue

The Epistle Dedicatorie.

haue better grounds of publishing his writings, than either *credit* or *gaine*: especially considering the plentiful harvest of bookes of all sorts, amongst which there appeareth variable contention. In some it is questionable, whether wit or learning getteth the victorie: in others the strife is betwixt wit and the truth: some bewray dissentions betwixt conscience and policie: others contend after other fashions: All declare thus much, that except a man can adde something new of his owne, it is vanitie to write bookes: for otherwise a man shall sooner get mocks than thanks for his paines. Wherefore I

The Epistle Dedicatorie.

doe professedlie renounce
all ambitious affection of
credit, and couetous desire
of gaine: and betake my
self to a better refuge, which
is the cleering of my selfe
from vniust imputations &
accusations. I haue beene
strangely traduced for the
doctrine I taught out of the
Lords Prayer: I haue beene
vrged to answere in defence
of the doctrine I deliuered
touching that subiect, be-
fore the Magistrate ecclesia-
sticall: as if so bee I called
in question the truth there-
of. For the cleering of the
truth I am bold to publish
this present Treatise: wher-
in (I protest before the God
of heauen, and before your
Lordship) I haue truly set
downe

The Epistle Dedicatorie.

downe the substance of all
that which I deliuered in
handling the Lords Prayer.
I must needes confesse that
it is not word for word the
same (for that were impos-
sible to me) yet to my know-
ledge it differeth not in any
materiall circumstance: nay
I doe verily thinke that if I
misse the truth, it is rather
in the writing than in the
preaching. Howsoever it be
I most humbly beseech your
Honour to vouchsafe the
patronage of this traduced
Pamphlet: I must acknow-
ledge it is presumption in
me to impose vpon your
Honour the scandall of
countēancing so suspicious
a writing (for who knoweth
whether it shal gain the ap-
probation

The Epistle Dedicatorie.

probation of the godly learned, when it commeth to their censure ?) but for that your Lordship had the managing of the cause of difference betwixt my accusers and me concerning this occasion, and for that your Honour so wisely and charitably compounded the controuersie on both parts to the cōtentment of either of vs, your Lordship might iustly challenge a greater title therein, than any other whatsoeuer: wherefore although it proue a troublesome burthen, I beseech your Honour not to refuse it: the rather for that the honourable interest which your Lordship hath in the affections and iudgements
of

The Epistle Dedicatorie.

of men honestly disposed,
will so farre preuaile, as to
cleere your Honour from
the least spot of dishonour,
which perhaps might ac-
crew through the patronage
of so dangerous a tractate:
yet thus much I may bee
bold to assure your Lord-
ship, that this Treatise pas-
seth with approbation to
the presse; and doth not
shroud it selfe in *tenebris*, as
if it either shamed or feared
the light: which may bee
some reason to induce your
Honour the rather to re-
ceiue it into your Honou-
rable protection: for my
selfe I freelie confesse, there
is in me no abilitie to de-
clare my thankfulness to
your Lordship, otherwise

The Epistle Dedicatorie.

than by be taking my selfe
by some such pamphlet t o
your Honours safeconduct:
which if it shall please your
Honour to affoord, I shal at
all times acknowledge my
thankefulness; and instantly
pray for your Lordships
continuance and increase
in all true honour
and happinesse.

*Your Honours humble
that commandment:*

JOHN SMITH.



TO THE CHRISTIAN READER.



Beloued, marueile
not that after so ma-
ny expositions vpon
the Lords Prayer,
this Pamphlet step-
peth vp, as if so be it had something
to say, besides that which hath been
already spoken: so confesse the truth
I gesse it may occasion the iudicious
reader to enter into a more inward
view of Christs purpose in propoun-
ding that prayer: perhaps also the
manner of handling the seuerall pe-
titions may giue some light; but
my intent was none of these, when
I intended to publish the treatise:
anely the clearing of my selfe from
vnjust accusations, and the satisfy-
ing of a few friends moued me ther-
to: but whatsoener it be, and how-
sooner

TO THE READER.

sooner uttered, I pray thee of charitable construe (a thing indifferently done) to the better part: especially those few questions resolved in the latter end of the treatise. I doe here ingenuously confesse that I am far from the opinion of them which separate from our Church, concerning the set forme of prayer (although from some of them, I received part of my education in Cambridge) for I doe verily assure my selfe upon such grounds as I haue deliuered in the treatise, that a set forme of prayer is not unlawfull: yet as Moses wished that all the people of God could prophesie, so do I wish that all the people of God could conceine prayer: the rather for that personall wants, blessings, and iudgements are not comprised particularly according to their seuerall circumstances in any forme of prayer possibly to be deuised: wherefore I desire that no man mistake mee in this treatise. I doe iudge that there is no one doctrine or opinion contra-

rie.

TO THE READER.

rie to the doctrine of this Church in all this tractate: in respect whereof I hope it shall finde more indifferent censure at thy hands. And for that misconceit which some perhaps haue entertained at the hearing of the doctrine when I taught in Lincolne, I doe also as freely and truly protest, that I neuer durst admit (I blesse God for his mercy) so blasphemous a thought into my minde, as to surmise whether the prayer, commonly called the Lords prayer, bee the prayer which Christ taught his Disciples: therefore I pray the gentle reader, whosoever thou art, to accept this treatise, & to blame necessity rather than me for publishing it: for the phrase & style it is homely, I confesse, and plaine; for I doe not intend the benefit of the style to the learned, but to the vnlearned for the better vnderstanding of the matter: the truth & homelines may well sort together, & the truth is not to be reiected for her plainnes, rather I wish that men in beauenly matters

TO THE READER,

matters could frame themselves to the capacity of the meanest, which is the surest way: seeing that learned men can understand things plainly delivered, but the unlearned cannot conceive the easiest doctrines, except they be delivered also after an easie manner, with homely, familiar and easie speeches. Now if any man attributeth this plainnes of mine used in this treatise to ignorance & want of skill, I wil not endemour to weede that preiudice out of his minde, seeing that I professe it to be a part of my studie to speake plainly & I see no reason that seeing speech is the interpreter of the minde, the interpreter should neede of another interpreter or commentary. So craving againe thy charitable censures, I bid thee hartely farewell in the Lord. Pray for vs brethren.

Thine in Christ Iesus:

JOHN SMITH.



A
PATERNE
OF TRVE
PRAYER:
OR
AN EXPOSITION
VPON THE LORDS
PRAYER.

Mat. 6. 9. 10. 11. 12. 13. Luk. 9. 2.
*After this manner therefore pray
ye, &c.*



Hese words
containe two
points : the
first is a pre-
cept, where-
by Christ in-
ioyneth his
Disciples a dutie; and the second
is a praier or platform of praier.
The

The dutie which Christ enioyneth his Disciples, is in these words: *After this manner pray ye.* Wherein we may consider two things.

1 That we must pray, or the necessitie of prayer.

2 How we must pray.

*Necessitie of
prayer.*

First that we must pray, or of the necessitie of prayer. The necessitie of prayer may appeare vnto vs, partly out of these words; for that our Saviour Christ therein giueth his Disciples a commaundement to pray: all Gods commaundements binde the conscience, so long as they are in force: & his morall precepts being perpetuall, therefore binde the conscience to absolute obedience perpetually. Now this is a part of the morall law that we must pray: therefore wee must pray of necessitie: if God should commaund a man, as hee did *Abraham*, either to forsake his
owne

Gen. 22. &
12.

owne countrie & fathers house
to goe to a strange nation and
people, not knowing what
might become of him: or to
kill his onely sonne, hee ought
of conscience to this commaun-
dement of God, presently with-
out reasoning and disputing
with flesh and bloud, yeld o-
bedience simply: how much
more then ought wee simply
to obey the commaundement
of prayer; for neglect whereof
no reasonable excuse can be al-
ledged, as might be for the other
Abraham? Againe, God that
commandeth, is the great law-
giuer that is able to saue and de-
stroy: to saue thee, if thou o-
beyest his commaund, in cal-
ling vpon his name: to destroy
thee, if thou disobeyest his will,
in neglecting thy dutie. If thou
wilt be saued therefore, thou
must pray: if thou wilt not pray,
thou shalt bee destroyed: and
this is a very great necessitie of
prayer:

Gen. 22.1.

Iam. 4.12.
Rom. 10.13

prayer: saluation or destruction. Furthermore, wee are to know that Gods will is the rule of mans will, and the will of the creature must bee squared as it were and framed to the will of the Creator, which is the perfection of the creatures will: now Gods law is his reuealed will, and prayer is a part of his law commanded in the second commandement. Wherefore that our wils and actions may be perfect, we must of necessity frame them to the will of God, and therefore must pray.

Secondly, the necessitie of prayer may also appeare vnto vs by other cōsiderations, as namely of the vse of prayer: for prayer is that onely meanes in thee whereby thou procurest or obtainest from God sauing blessings: for Gods promises are conditionall: *Aske and it shall be given you: seeke and yee shall finde, knock and it shall bee opened* vnto

Matth. 7. 7.

unto you : If you aske not, you shall not receiue : you shall receiue, but you must first aske, seeke, knocke, pray. Now if it bee alledged that many men haue aboundance of Gods blessings, which neuer aske them of God, seeing that they cannot pray being wicked : it may bee answered, that they bee not sauing blessings, and so indeede they are not true blessings, if we will speake properly : for there is a secret poyson insensibly in heart in all the blessings of God, and in all the creatures, which we vse in the world, by reason of the curse wherewith God cursed the earth for mans sake : which poyson God neuer remooueth away till wee beg it by prayer of him. Hence it cometh, that seeing wicked men doe not, nor cannot pray, therefore though they haue many blessings in shew, yet in truth they are not so, but rather curses
euen

Gen. 3.

even the verie poyson and bane of their soules, meanes to hasten their damnation, and to drench the deeper in the pit of hell another day: whereas contrariwise the godly asking blessings of God, he in mercie remoueth this curie from the righteous mans goods, and maketh his blessings sauing blessings vnto him. Wherefore if thou wilt be blessed of God, thou must of necessitie pray: otherwise thy blessings shall bee accursed of God.

1. Pet. 1. 2
Ioh. 17.

The third consideration of the necessitie of prayer, is the example of *Adam*, Christ and all the Saints of God that euer haue liued; whose example implieth a necessitie of imitation.

The first *Adam* in the estate of innocencie being free from sinne, notwithstanding had neede to pray, and no doubt did pray, for perseuerance, and continuance in grace: for it must

must needes bee granted that during his innocencie hee kept the law; and one part of the law is prayer, as was said before: wherefore if *Adam*, as yet free from sinne, and all the punishments of sinne, did pray, much more we haue neede to pray, vpon whom both sinne and Gods curse haue taken such fast hold.

The second *Adam*, Christ Iesus, who knew no sinne, neither was there guile found in his mouth, did pray and needed to pray, being made vnder the law for vs: and therefore hee sometime continued a whole night in prayer, and prayed often a little before his apprehension. If Christ did pray, and had neede so to doe, lyeth there not a great and ineuitable necessitie vpon vs to pray? Finally all the Saints of God that euer liued did pray and needed to pray, as *David*, *Daniel*, *Paul* and the rest;
and

and yet the best of vs cannot compare with any of these: wherefore there is a great necessitie lying vpon vs, whereby we must be stirred vp to performe this dutie of prayer vnto God, especially considering that it is a principal part of Gods worship, and the property of a true child of God: whereas it is the propertie of a wicked man not to pray. Therefore it is not a thing indifferent or arbitrarie, left in our choyle to pray or not to pray, but it is a matter of meere necessitie, absolutely enioyned euery Christian vpon paine of damnation: and yet it is a wonder to see how this dutie is neglected by many, who passe ouer daies and yeares prophanely & Atheistlike, neuer calling vpon God in prayer, as if either there were no God, or no necessitie of worshipping this God by prayer.

Thus much of the necessitie
of

of prayer, or that we must pray. Seeing then this dutie of prayer must bee performed, for the practising thereof, these two circumstances must be considered; The time, & the place of prayer: for euery action must bee done in time and place.

First of the time.

The time is threefold.

1 When we must pray.

2 How oft we must pray.

3 How long we must pray.

First circumstance of the time is: When.

The Apostle saith, *Pray continually.* 1. Thes. 5. 17. Which must not be vnderstood as some heretikes haue deemed called *Enchiræ*, that a man must doe nothing but pray; but the meaning of it is, that there must neuer a day ouer passe vs, but therein certaine times wee must pray: more plainely and distinctly thus: 1. Pray at the enterprising & ending of all thy affaires,

pray

*Time of
prayer.*

*When we
must pray.*

pray vpon all occasions. 2. Pray vnto thy liues end, neuer cease praying till thy soule part from thy body. Now although this bee generally true, that a man must pray vpon all occasions, yet it is not needfull that a man should vpon euery seuerall occasion fall downe vpon his knees and vtter along prayer to the spending of time & hindering his affaires; but a man must from his heart send vp prayers to heauen, if it be but a wish or sigh or groane of the spirit, or such a short prayer as the Publicane vsed, or the theefe vpon all our occasions. This we see warranted by the practise of *Nebemia*: who before he made his petition to the King for the repaying of Ierusalem, prayed vnto the God of heauen: no doubt this was inwardly with a sigh of the spirit vnto the Lord who knoweth the heart, as may be seene in the text. Furthermore,

Nehem:
2.4.

more, and specially wee are to vnderstand, that the principall occasions and times of prayer are these following.

1. The time of religious exercises.
2. The time of affliction.
3. The time of eating and drinking and vsing Physicke.
4. The time of sleeping and waking.
5. The time of working and labour.
6. The time of recreation and sporting.

The truth of all these appeareth by that which the Apostle writeth, that *every creature, or appointment of God, is sanctified by the Word of God, and prayer, and thanksgiving.* Gods word warranteth vs the lawfull vse thereof: prayer obtaineth the blessing from God, in the vse of it: thanksgiving returneth

1. Tim. 4. 4,
5.

How oft we
must pray.

the prayse to God, who gaue
the blessing.

The second circumstance of
time is, how oft we must pray.

Daniel prayed three times a
day, *Dan.* 6. 10. *David* prayed
seauen times a day, *Psal.* 119.

164. euen so oft as we alter our
affaires and enterprise new bu-
smesse: as hearing or reading
the word: working and labou-
ring in thy speciall calling, ea-
ting & drinking, sleeping, &c.
also vpon all extraordinary oc-
casions: as iudgements, and
blessings: all which are things
of seuerall condition, and the
condition of our affaires being
changed, our prayers are to be
repeated and renewed.

The false Church of Anti-
christ hath devised certaine
houres which they call Cano-
nicall, which are in number
eight, as Father *Robert* rehear-
seth them: which must be ob-
serued every day, and cannot
be

be omitted without deadly sin,
as he teacheth: but wee are to
know that Christians must
stand fast in that libertie where-
with Christ hath made vs free:
and seeing that we are redeemed
with a price, we must not be the
seruants of men, much lesse of
times: onely thus much, the
Lords day of conscience, being
Gods commandement, must be
kept as oft as it cometh: and
seeing the Church for order &
conueniencie hath appointed
certaine houres, when all the
Church publickely may come
together to worship God: ther-
fore we cannot breake that holy
custome and constitution with-
out confusion and scandall, and
breach of charitie: for private
prayer, or private necessities,
occasions, and opportunities
may affoord a godly heart suffi-
cient instruction, alwayes re-
membring that there is no time
vnfit to worship God in.

Galath. 5.

1. Cor. 7.

How long we
must pray.

Luk. 18. 1.
Ephes. 6. 18.

The third circumstance of time to be considered, is, how long we must pray. Our Saviour Christ giueth vs this instruction generally by way of Parable, that wee ought not to waxe faint in prayer: the Apostle willeth vs to pray with all perseuerance, and to watch thereunto: as Christ said to his Disciples, *Watch and pray*. This then is the first rule for the length of our prayers: that wee be not wearied. The second rule is, that we are to pray so long as the spirit of God leadeth vs with matter of prayer: for otherwise we should stint the spirit of prayer. Christ prayed till midnight; our infirmities will not beare that: wherefore it is better to cease praying when the spirit ceaseth to minister matter, than to continue still and babble: yet notwithstanding here we must know, First, it is our dutie to strive against our

corruption : Secondly, it is our
dutie to strengthen our soule
before prayer with premeditate
matter ; that so comming to
pray, and hauing our hearts fil-
led with matter, we may better
continue in prayer: for as a man
that hath filled his belly with
meate, is better able to hold out
at his labour than being fasting;
euen so he that first replenisheth
his soule with meditations of
his owne sinnes and wants, of
Gods iudgements and blessings
vpon himielfe and others, shall
be better furnished to continue
longer in heartie and seruient
prayer, than comming sodainly
to pray without strengthening
himielfe aforehand therevnto.
To conclude this point, all
prayers are either long or short:
a long seruient prayer is best ; a
short seruient prayer is better
than long babling; a short pray-
er containing all thy grace and
matter in thy soule, is accepta-
ble to God.

The place
where we
must pray.

Ioh. 4. 20.

1 Tim. 2. 8.

The second circumstance to be considered, needfull for practise of prayer, is the place where we must pray. As was said before, there is no time vnfit to pray: so there is no place vnfit for prayer. The world, and euery place in the world is fit for a Christian to call vpon the name of the Lord. *Paul* wished men in all places to lift vp pure hands, that is, to pray: *Christ* prayed vpon the mountaine, in the Garden, in the Wildernes; *Peter* vpon the house top; *Paul* on the Sea shore; *Iones* in the Whales belly in the bottom of the Sea: but the superstitious Papists will haue some place more holy than others: hence come their Pilgrimages, to such a holy place, hoping thereby sooner to obtaine their petitions: therefore also they thinke the Church yard holy ground, the Church holier than the Church-yard, the Chancel

than the Church, and the high altar more holy than the rest of the Chancell. True it is indeed, that when the Church of God is assembled in the Church, the place is more holy: but not for any inherent holiness in the ground, but because of Gods presence among his people, and because of holy actions there performed: in regard whereof it is sacriledge to offer violence to such places, or any way to prophane them; yet God will as soone heare thy prayer at home in thy Closet, as in the Church; though the publique prayers are more effectuell than priuate. Finally, to shut vp this point: in regard of place, prayers are publique or priuate.

The place of publique prayer is the assembly of the Saints wheresoever it be, which sometime in persecution was in priuate houses, or in caues of the earth, or the Wildernesse, or Mountaines.

B 4 The

Act 2. 13.
Hib. 11. 38.

Mat. 6. 5. 6.

The place of priuate prayer is the house, or the closet, or some such fit place in secret: not the Market place, nor the corners of the streete: though I doubt not but a man may sigh and groane to the Lord walking in the streete, and making his markets; but the outward signes of prayer priuate must then be concealed from the sight of men, least wee appeare to men as hypocrites. Hitherto of the necessitie of prayer, with the time and place of performing that dutie.

*How we
must pray.*

The second generall thing to be considered in the dutie which Christ enioyneth his Disciples, is, the manner how we must pray, which is expressed in these words: *After this manner pray ye.* The meaning of which words must needs be one of these things following, that is to say; Pray either

1. These words onely: or
2. This

2. This matter onely: or
3. In this method onely; or
4. These words & matter: or
5. These words & method:
or
6. This matter in this method: or
7. These words, and this matter, in this method.

Now which of these things our Sauour Christ doth enioyne, shall appeare by the severall consideration of every one of these seauen things.

First, Christ doth not command vs to pray these words onely: for then wee should offend if wee vsed any other words; and words without matter is babling; and Christ spake in the Hebrew tongue, the Euangelists wrote in the Greeke tongue: but Christ will not haue vs speake Greeke and Hebrew onely when we pray: therefore it is euident, that

Christ commandeth not to say,
and to sayth vs not precisely to
these words onely.

Secondly, he doth not en-
ioyne vs to pray onely in this
order or method: for then who-
soever useth any other order
should sinne; and Christ com-
mandeth vs, Matth. 6. *First to*
Mat. 6. 33. *seeke the kingdome of God and his*
righteousnesse, before our daily
bread: but in this prayer, Christ
doth set the prayer for daily
bread before remission of sins,
and imputation of Gods righ-
teousnesse: wherefore also this
is plaine that Christ doth not
command vs to vse onely this
method.

Thirdly, he doth not com-
mand vs to pray this matter
in these words onely: for then
2 Cor 13. *Paul* and *Daniel* and *David*
14. should sinne that pray this mat-
Dan. 9. ter in other words, and all the
Psal. 119. Churches that ever have beene
which have used other words in
 prayer,

prayer, though they haue al-
wayes kept themselues to this
matter: but it were impietie and
blasphemie to say so: therefore
Christ here doth not binde vs
to this matter in these words
onely.

Fourthly, he doth not com-
mand these words & method,
as hath beene prooued in the
second and third parts.

Fifthly, he commandeth not
this matter in this method, as is
proued in the second and third
parts.

Sixtly, he commandeth not
these words matter & method,
as may appeare by all the for-
mer parts: wherefore in the last
place it followeth necessarily,
this being a sufficient enumera-
tion of parts, that he comman-
deth vs to pray onely this mat-
ter: as if when Christ said thus:
After this manner pray: he should
haue said: pray 1. the matter her-
in contained, and 2. with the af-
fecti-

*Whether a
set forme of
prayer be
lawfull.*

fections here expresse. This then is the meaning of these words, and here Christ tyeth vs to the matter and affections of this prayer. To proceed: Although Christ commandeth not these words and matter and method, yet he doth not forbid them; for in the whole Scripture there is no such prohibition: wherefore Christ leaueth it arbitrarie vnto vs, as a thing indifferent when we pray to say this prayer, or not to say it, so be that we say it in faith and feeling; or if we say it not, yet to pray according vnto it: and this I suppose no indifferent man will denie: yet there are some (whom we will account brethren, though they doe not so reckon of vs, seeing they haue separated from vs) which thinke it vnlawfull to vse the Lords Prayer as a set prayer, or any other prescribed forme of prayer: but that they are in a manifest error

errour it may appeare by these considerations ensuing.

For if it be lawfull to vse the salutation of *Paul*, the Psalmes of *David*, and the blessing of *Moses*, then wee may lawfully vse the Lords Prayer, or any other prayer in holy Scripture agreeable thereto for a prayer. For *Paul* himselfe vsed alwayes one manner of salutation; our Sauour Christ, as is very probable, vsed one of *Dauids* Psalmes with his Disciples, after the first institution and celebration of his Supper; and the 92. Psalme was vsuall in the Church of the Iews sung vpon the Sabbath day: and *Moses* alwayes vsed one manner of prayer at the remoouing of the Tabernacle, and another at the pitching thereof: which evidently serueth for the overthrow of that opinion which they of late haue deuised, contrary to the practice of the ancient

Psal. 92.

*Num. 6. 24.
25. 26. and
10. 35. 36.*

cient Church, and all the reformed Churches in Christendome, who haue an vniforme order of publique prayer, one and the same almost in the very forme of words: and plainly confirmeth vs in the present truth we hold, that it is lawfull to vse the prayers in Scriptures, or any other prayers made by the Saints of God to our hands consonant to the Scriptures: and yet notwithstanding, heere are some cautions to be remembred.

1. That wee labour to insinuate our selues as much as may bee, into the grace and affections exprest in the prayers by the makers thereof: that so we may pray with the same spirit they did indite and vse them, hauing by diligent consideration and vnderstanding of them as it were made them our owne.

2. This vsing of other mens prayers is rather allowed to young

young Christians that want the gift of conceiuing and vttering an orderly prayer: or to those that want audacitie and boldnes to speake before others, then to strong and exercised Christians, vnto whom God hath vouchsafed the gift of knowledge, and vtterance, and boldnes.

3. It is safer to conceiue a prayer, than to reade a prayer: for a man may reade a prayer, and neither vnderstand it, nor consider the matter thereof, nor affect or desire the petitions therein contained, hauing his minde pestred with wandring thoughts: but hee that conceiueth a prayer, though perhaps he doe not desire the things hee conceiueth, yet at the least he must haue attention, and so be free from many wandering thoughts, hee must haue also memorie, and knowledge, and consideration, needfull all for the inuenting of matter, and so there

there is lesse feare of babling in conceiuing a prayer, than reading one.

2 Chro. 79.

30.

4. An vniforme order of publique prayer in the seruice of God is necessarie. Thus the Priests and Leuites in the old Testament praised God with the Psalmes of *David* and *Asaph*: which Psalmes were framed of those holy men and sent to the Musicians to be sung vpon Instruments. Thus all the Reformed Churches vse: thus the Church immediatly after the Apostles time vsed: yea thus in the time of the Apostles vsed the Church of Corinth: as may probably bee gathered by that which *Paul* speaketh concerning the bringing of a Psalm into the publike assemblie of the Church.

1 Cor. 14.

26.

5. Lastly, notwithstanding in priuate prayer when a Christian being alone calleth vpon the name of God, it seemeth
most

most expedient and and profitable that he poure out his soule vnto God with such a forme of words as hee can, for there and then the edification of other is end of his prayer, as it is of publicke prayer: and the Lord hee regardeth the heart, and hee knoweth the meaning of the spirit, though thy speeches bee neuer so ragged and broken, though thy sentences be neuer so short and imperfect, though thy words be rude & barbarous: and yet a man ought to glorifie God with the best of his lips also. But heere certaine objections must bee answered, which are alleaged against the vsing of read prayers. For they say it is to quench the spirit, and to limit the spirit of God that teacheth vs to pray. For answer whereof we are to know, that as hee cannot bee sayd to quench the spirit that readeth a chapter of holy Scripture and no more,

or

1 Cor, 14.
26.

Objection.

or that preacheth a Sermon which he hath premeditate; so also he cannot be said to quench the spirit that prayeth a portion of holy Scripture, as the Lords Prayer, or the salutation of *Paul*, or a Psalm of *David*, or any other prayer agreeable to the Word, which hee hath premeditate before and committed to memorie: for the spirit is not limited, though kept within the bounds of holy Scripture, as it ought to be.

Againe, in a prayer which a man readeth, though a man doe not speake euey thing that the spirit of God putteth into his heart, yet he quencheth not the spirit: for to quench the spirit is, to oppose against the voyce of the spirit. Neither is it to limit or stint the spirit, if a man pray it with his soule, though hee speake not the words. For example sake: I say the Lords Prayer: yea when I
 speake

speake these words ; *Giue vs
this day our daily bread,* there
commeth into my soule by the
motion of Gods spirit this pe-
tition : Grant mee grace to bee
content with the mediocritie
thou hast giuen me. If I pray
this in my heart, though I doe
not vter these very words, yet
I cannot be sayd to stint the spi-
rit : for the substance of that pe-
tition is comprehended in that
fourth petition of the Lords
Prayer. So likewise reading a-
ny prayer agreeable to holy
Scripture, and hauing attention
to the matter read, though ma-
ny motions come into my mind
vpon consideration of the
words of that prayer which I
vter not in particular speeches,
yet I vter them in generall, for
they are all comprehended in
the matter of that, otherwise
they may iustly be termed wan-
dring thoughts, though good
prayers at other times. Lastly,
pub-

Obiection.
Rom. 8,

1 Cor. 3. 14
15.

publique wants are alwayes knowne, and may be expresse in the publique Liturgie: also priuate wants and blessings are for the most part knowne; as at meate, labour, rest, recreation, Physicke, &c. Secret wants and blessings may bee acknowledged in secret prayers: if any extraordinary occasions occur, extraordinary prayers accordingly may bee had. They alledge also against set prayers, the speech of the Apostle: *We know not what to pray*: but in a set prayer a man knoweth what to pray: therefore set prayers are not prayers warrantable. For answer whereof, the speech of the Apostle in another place must bee remembred: the naturall man cannot discerne spirituall things; but the spirituall man can discerne them: so may wee say, the naturall man cannot tell what to pray, but the spirituall man can tell what to pray.

pray. Flesh and bloud reuealed not the knowledge of Christ vnto *Peter*, but God the Father: so flesh and blood cannot reueale vnto vs what we ought to pray, but the spirit of God helpeth our infirmities; which spirit was in our Sauour Christ that taught the Lords Prayer, and in the rest of Gods seruants that wrote prayers: we are not able of our selues to thinke any good, but God giueth vs ability: so of our selues wee are not able to pray, but God giueth vs the spirit of prayer, which teacheth vs to pray with sighes and groanes which cannot be vttered: when we haue this spirit of God then we know what to pray, and can teach others also. This may suffice for the answer of their many obiections against set prayers. To conclude then: Christ hath not commanded vs to vse these wordes and no other, neither hath hee for-

Mat. 16.

2 Cor. 3.

for-

forbidden vs to vse these words
or any other forme of prayer:
but hee hath left it indifferent
and arbitrarie to vse them or
not to vse them; as was sayd.
Hitherto of the precept of pray-
er in the two generall points
thereof: first, that wee must
pray: secondly, how we must
pray. Now followeth the prayer
itselfe.

In handling whereof we wil
first propound some generall
considerations: after descend to
the exposition of the wordes
thereof.

*Generally of
the Lords
Prayer.*

In the generall consideration
of the Lords prayer, we may ob-
serue three things.

1. The abuse of the prayer.
2. The true and holy vse
thereof.
3. The qualities and condi-
tions of it.

*How the
Lords prayer
is abused.*

And first to entreate of the
abuse of this prayer, and so of
any other godly prayer, for this
prayer

prayer is all prayers in vertue,
and largenelle, seeing that all
prayers must be framed of the
matter and affections herein ex-
pressed: it is abused especially
by foure sorts of persons.

1. By the ignorant persons
that vnderstand it not.

2. By impenitent persons
that practice it not.

3. By Papists that attend not
the matter of it.

4. By witches, wise women
or charmers.

The ignorant person abuseth
it, for that he thinketh the very
saying of the words, though he
vnderstand not the matter sig-
nified in the wordes, to bee a
good and acceptable seruice of
God: which is very absurd.

For first, he that prayeth must
pray in faith, if he will haue his
prayer granted: *Iames. 1.* for
that man that wanteth faith shal
not receiue any thing of the
Lord: but where there is no
know-

*How igno-
rant persons
abuse prayer*

Iam. 1.6.7.

Rom. 10.
14. 15.

knowledge of the maine articles of faith, there can be no faith: for faith commeth by hearing, learning, and knowing of the Word of God, expounded in the Ministry thereof. Seeing then he wanteth knowledge, he wanteth faith, & wanting faith he shal not obtain that he asketh & obtaining nor he prayeth not aright: and so abuseth his prayer, for that hee vseth it not in faith and knowledge, as is required.

1 Cor. 14.
26.

2. It is expresly set downe by the Apostle, that a man must pray with the spirit, and with the vnderstanding, that is, so that another may vnderstand him when hee prayeth: if so as other may vnderstand, then much more must hee vnderstand himselfe: if a man therefore pray, not vnderstanding the prayer he saith, hee abuseth it, but ignorant persons pray without vnderstanding: wherefore

fore they abuse both this and al therest of their prayers. Therefore it were better for them to say fve words with knowledge, than to say their *Pater noster*, or any other prayer tenn times as long, without vnderstanding.

3. Finally, our Sauour Christ out of the Prophet *Esay* reproofeth the hypocritical Iewes, for that they did draw neere with their lips, but their hearts were a farr off, and requireth that they draw neere both with heart and lippen, when they come to worship God: but a man cannot draw neere with his heart, except the vnderstanding and the mind go before as the leader of the heart (wherefore the vnderstanding is compared to the wagoner or coachman that directeth and guideth the horse with whip and bridle, that is restraineth the headstrong and vntamed affections, & ordreth

Matth. 15. 8
Esay. 29.

then right by reason rightly ruled: they therefore that want vnderstanding of their prayers, although they may say they haue a good hart & affections, yet it cannot bee that the heart shuld be right, except the vnderstanding be right, which is by knowledg: wherefore al is wrong & amisse, & therefore thou abusest thy prayer, except thou vnderstand what thou prayest. To end this first point, prayer is the labour of the minde and heart, not of the lips: and all they that make it a lip labour onely, as all ignorant persons doe abuse this and all other prayers. For foure things are necessarie to pray this prayer, or any other prayer in speech.

1. Thou must vnderstand it, as alreadie hath bin said.
2. Thou must affect and desire the prayers.
3. Thou must utter the words.
4. Heart, tongue, and minde must

must accord in euerie prayer, & euerie seuerall matter: wherefore the tongue must not runne before our wits, as wee say in our common prouerbe: but first our hearts must indire good matter, and then our tongues must be as the pen of a reddie writer: we must first beleue, & then wee must speake. Thus then is this prayer abused by ignorant persons.

Psal. 45.

2 Cor. 4. 13

Secondly, the impenitent person though he haue knowledge, and so be freed from that kind of abuse of this prayer, yet abuseth it as bad, if not worse, in another kinde: for

How impenitent persons abuse prayer

God heareth not them that live in sinne vrepented of: for their prayers and sacrifices, and all their seruises of God is abominable, and is no better than iniquitie it selfe in Gods sight: for though God hath commanded prayer, and sacrifice, and incense, as was accustomed in

Psal. 66. 18.

Ioh. 9. 31.

Prou. 15. 8.

Esay. 1.

the old Testament, yet hee required that they should be offered by persons that were meete and fit for that purpose: and so though God now require that wee should pray, and heare the word, and communicate in the Sacraments, actions answerable to the former of the old Testament, yet God will not accept these actions performed by any man: but first a man must leaue his sinnes, & then pray: repent, & then heare the word, examine himselfe and find himselfe wor-
 thie before hee eate: otherwise his praying, hearing, and eating are turned into sinne. If then the prayer of an vnrepentant person be abominable, if God heareth it not, if it bee iniquitie, surely the wicked man doth abuse it and make it so: for God would accept that of vs which he commaundeth vs: if we would performe it as he requirith.

2. Againe, impenitent persons

abuse

abuse prayer, because they doe not practise that which they pray: for euery prayer must bee practised: otherwise there is hypocrisie and dissimulation. For if a man pray that Gods name may be hallowed, if hee by swearing vainely or falsely prophane the name of God, it is double dealing, for his heart and tongue accord not in one, nay his tongue contradiceth it selfe: for hee asketh with the tongue that hee may not dishonour Gods name, and yet with a vaine or false oath his tongue doth dishonour Gods name: thus his tongue speaketh contradictions: or else he neuer meaneth to practise that which hee prayeth, and so his heart and tongue are at variance, which is hypocrisie: an impenitent person then doth abuse prayer, for that he neuer prayeth with his heart, though with his tongue he speake it.

that they never pray against
them, for they cannot abide to
heare them.

¶ To end this point, they a-
buse this prayer for their living
in sinne, notwithstanding they
take this prayer a part of holy
scripture, and so Gods name in
vaine, for they have nothing to
doe to meddle with Gods word
seeing they have no heart refo-
rmed, and call Gods word be-
hinde them. For whereas they
speak this prayer to God they
are never a whit bettered there-
by, and so it is in vaine to them.
¶ And thus we have seen how
this prayer is abused by some
of the people, who take it for
a warrant to continue in sinne,
and so they are not able to
renew themselves, but continue
in their sinne, and so they
are not able to pray, though
they say they pray, and so
they are not able to pray, and
so they are not able to pray.
C. Thirdly,

Psalm 141

Psalm 141

Thirdly, the Papist also abuseth this prayer and that three wayes especially:

1. They say it in Latin, a tongue vnknowne to the common sort of people.

2. They say it in number vpon their beades.

3. They say it as satisfactory and meritorious.

How papists
abuse pray-
er.

1 Cor. 14.

16.

1. First they abuse it because they say it in Latin, a tongue which for the most part is not vnderstoode of them that say it, and hardly wel pronounced by the multitude: but vnderstanding is necessarily required in prayer, as was said before: and whereas the Iesuites auouch that God vnderstandeth Latin or any language, and prayer is directed to God, and that instruction of the hearer is no end of prayer but of preaching: we answere that the Apostle saith flatly that all things must be done to edification: there

fore prayer also, which is some
thing, any a chiefe and princi-
pall part of the publike seruice
of God: hence wee reade that
the title of some of the
psalmes, which are prayers is to
giue instruction: as Psal. 7. 4.
and 89. That therefore is but
a forgerie of man contrarie to
the word: for prayer is an ex-
cellent meanes of edification, it
being as a whetstone to sharpen
the grace of God in vs; especi-
ally if it proceed feruently from
the heart and lips of the Mini-
ster, it doth rouze the drouisie
spirits of dull Christians: for
there is no difference betwixt
preaching and praying but this;
that preaching is directed to
men from God, prayer is di-
rected from man to God, both
preaching and prayer is the
word of God, or ought to be so.
Wherefore as preaching or rea-
ding the word are excellent
meanes of edification and in-
struction;

instruction; so likewise concei-
uing or reading prayer is a wor-
thy means appointed of God to
edifie the people of God, and
prayer is a second hammer, or
a second stroke with the ham-
mer, to beate the naile to the
head, that is to say, to fasten the
holy doctrine, exhortation, ad-
monition, reproofe, consolati-
on, or what else, deeper in the
conscience or vnderstanding;
and this is the edification of
prayer. Therefore herein the
the Iesuites are greatly mistaken
that they thinke instruction &
edification no end of prayer.

2 Secondly our Saviour
Christ requireth, and it is the
very summe of the first table of
the law, that we loue God with
all our heart, our soule, our
thought, our strength, and all
that is within ye must praise his
holy name. But as was said be-
fore prayer is commaunded in
the first table, and is therefore a

Deut. 6. 5.

Matth. 22.

37.

Luk. 10. 37

Psal. 103. 1

part of loue we owe to God; hence then it followeth as a necessarie conclusion, that wee must testifie that we loue God with our minde and with all our minde in prayer, when our minde is busied about the vnderstanding and consideration of that holy matter which wee viter to God; but that cannot possible be, if wee vnderstand not what we spake, as they doe not that speake their prayers in an vnkowne language, as Latin: they therefore abuse prayer that pray in Latin, not vnderstanding it.

Lastly, as hath beene said, it is plaine babling to speake any thing with the lips in the presence of God, which a man vnderstandeth not, or desireth not in the heart and minde: for we must glorifie God with the body and with the spirit both, for they are both Gods by creation and redemption: now to pray

1 Cor. 6. 20

prayer to God is a principall
 part of the glorifying God;
 therefore wee must pray with
 the spirit, as well as with the
 tongue; which is a part of the
 body. For whereas the schoole-
 men teach that actuall attention
 is not needefull in time of pray-
 er, but it sufficeth to come with
 a holy purpose to pray, it is as
 vaine a forgerie as the former
 of the Ieiunes that held in-
 struction no end of prayer: for
 whereas they alledge for confir-
 mation of their opinion, that
 our heart is not in our owne
 power, and therefore we are not
 able to keepe it from wande-
 ring; surely wee must needs
 grant it to be so, and yet not-
 withstanding it is sinne for vs
 to suffer our hearts to wander;
 and who durst goe speake to his
 prince, his minde either not
 vnderstanding his matter, or
 wandering from it, which in
 effect is a forgerie. Wherefore
 if

if babbling be abusing of prayer
and they bable which vnder-
stand not or attend not their
prayers: no doubt they that say
the Lords prayer in Latine,
abuse it. Thus then the Papists a-
buserth this prayer by saying it
in Latine, a tongue vnkowne
to the people.

Secondly the Papists abuse
this prayer especially, by saying
it in number, and numbering
it vpon their beades: and hence
it is that they say a whole bead-
role of prayers; as for example
30. prayers, *Pater noster, Ave
maries, credes &c.* which will
be proued to be a manifest a-
busing of the Lords prayer. For
first, this is to babble: for it can-
not be that every mans deuoti-
on should last so long as the
number of the prayers lasteth:
for some weak Christians fer-
uencie and zeale wil not indure
longer than the saying of the
prayer twice or thrise ouer: at
which

Dan. 9. 19.

hold out the time, than expresse the affection: for repetition and many words sometimes proceede from an ardent and vehement desire of obtaining something which men desiring to haue, God doth, for reasons best knowne to himselfe, defer to grant, and sometimes to stir vp our seruencie and try our patience and perseverance.

Luk. 18. 1.

Act. 15. 8.

Psal. 139. 2.

3 Again, such repetitions are needles in regard of God, for he knoweth our wants and requests as our conceiving of them in our hearts, seeing hee knoweth the heart: or before we thinke of them, because hee knoweth our thoughts a far off: much more then when we haue once vttered the, which God requireth not for that hee needeth our speech to tell him what we want, but for that we must worship him with the whole man, body as well as soule, and tongue as well as any other part of the body:

body: yea the tongue is the principall part in Gods worship therefore called the glory of the Prophet, as the chiefe instrument of glorifying God: and as it is needles in regard of God to repeate so often, so in publike prayer it serueth not for edification, seeing it wearieth the auditory; and in priuate prayer it wearieth him that vsed it. Once therefore in feeling faith and seruencie is better than ten times in coldnes, dulnes, wearines and superstition.

Thirdly, the Papists abuse this prayer & that very strangely, because they say it in opinion of merit and satisfaction: for so the arch-Iesuite teacheth that there are three ends of prayer: namely, first obtaining, secondly merit, thirdly satisfaction: and that prayer doth not obtaine but satisfie for sin, and meritoriously deserve at Gods hands.

Psal. 57. 2.

8. 2. 1. 107. 9

7

Prou. 15.8.

Now the truth is that as al our good workes are stayned with linne, so especially our prayers, which are the weakest seruice we can perform to God, & hath most corruption in it: as may appeare by the manifold wandering thoughts that haunt our mindes in the time of prayer, withdrawing our hearts from that due attention & reuerence we ought to haue: wherefore the wise man for the terror of the wicked men saith, that the sacrifice euen the best seruice of the wicked, is abomination to the Lord: but contrariwise the prayer, that is the weakest seruice, of the godly man is acceptable, which maketh very much for the comfort of euery distressed conscience: now: if our prayers be stayned with so many corruptions, they cannot merit any thing except it bee the punishment, neither can they satisfie the iustice of God, seeing they
are

are not proportionable thereunto, may they neede a satisfaction to be made for them: wherefore euery true humbled Christian finding the palpable experience hereof in his heart, crieth out with the Prophet, *Enter not into iudgement with thy servant O Lord, for no flesh shall be righteous in thy sight* & prayeth continually, Lord pardon me my good deeds, that is, the imperfection of my good workes.

2 Besides, all our prayers are to be made in Christs name, that is in the merit, mediation & intercession of Christ Iesus; and therefore the prayers of the Saints must be performed with the smoke of the odours which are giuen to the Angell, before they ascend vp before God: for in Christ Iesus God the Father is well pleased with vs, and with all our holy actions: but out of Iesus Christ hee is displeased with vs: for wanting faith whereby

Psal. 141. 2.

Ioh. 16. 23.

Apoc. 8. 3. 4

Math. 3. 17

Ioh. 15. 5.

Heb. 11. 6.

whereby wee are ingrafted into the true vine, we cannot please God. Wherefore if our prayers haue neede of Christs merit & satisfaction, how haue they any merit or satisfaction in themselves?

3. Lastly, all the arguments, that are vied against the merits of good workes in generall, serue sufficiently to overthrow the merit of prayers: and so to end this point, seeing the Papists vse prayer for other ends than it is appointed, they abuse it; as when a man vseth a sword to murder, which is appointed for iustice, he abuseth the sword. Thus we see how this prayer is abused by Papists, saying it in Latin, in number, in opinion of merit and satisfaction.

The fourth sort of persons that abuse this prayer & others, are wile-women, as they are termed, or good witches, which are termed good, not for that they

*How char-
mers abuse
prayer.*

they doe good by witchcraft & doe no harme to their neighbours: these make the Lords prayer or other good prayers charmes: for by saying of prayers they can cure diseases, drive away the toothach, heale things foretold, &c. Now that prayer is abused by them: it is plaine.

God neuer appointed prayer to be a meanes to cure diseases or such like, being applied to the sore or discale or ach: for although it be needefull that we pray to God for the removing of paines and sicknes from vs and ours; yet it doth not follow thereupon that God appointed prayer for a medicine which being applied to diseases shall cure them: for then euery man would be a physicion to himselfe whatsoeuer disease he had, by his prayers. Prayer doth sanctifie physicke vnto vs, it is no physicke it selfe it obtaineth

1 Tim. 4.

at Gods hands a blessing vpon our medicines, that they may cure vs; it selfe by vertue inherent in it doth not cure vs: and as our meates and drinke by vertue in them doe nourish our bodies, which notwithstanding are sanctified by prayer for that end: so phisicke cureth our diseases, prayer sanctifieth phisicke. Wherefore seeing prayer is not Catholicum as the physicians call some of their medicines, that is an vniuersall medicine for all diseases, nay no medicine for any one disease, it followeth that these wise women that vse it as a meane to cure diseases, abuse it.

Iam, 9.

Again, this was a miraculous gift in the time of the Apostles, wherunto was added vntion with oyle also; which continued in the Church but for a certaine season, so long as the doctrine of the Church had neede of extraordinary confirmation

mation by miracle: now the doctrine of the Gospell being sufficiently confirmed by witness ordinarie & extraordinarie, of God and man, this gift ceaseth as al other miracles. Wherefore they that shal enterprise this miraculous course of curing of sicknes, what doe they else but challeng this miraculous gift: and what are they else but imposters and seducers of the ignorant, or of those that receiue not the loue of the truth?

1. Thel. 2.

3. Besides this, you shall obserue these wise women, wizards and charmers wth wth writing the prayer cure the diseases and aches of men. As for example, they write it vpon a peece of paper: or hauing written it, cause the partie diseased to weare it about his necke, and so they shall bee cured: they will write it in cheefe or vpon bread and giue it to mad dogges to eat, and their madnes shall depart

part from them; and other practises of like folly and impietie: all which plainly argue societie and fellowship with the diuell, and the helpe of the diuell: for others cannot doe it, but themselves: and why I pray you cannot others doe it? forsooth say they, you doe not beleue as wee doe, no not though you say or write the same prayers that they doe. Surely wee beleue that to bee true which thy say: for they haue either openly, or at the least secretly, contracted with the diuel, whose they are, whom they serue and honour; and in whom they beleue. No maruaile then though others which worship the true God, cannot doe such charming trickes as they can, for indeede good Christians beleue not in the diuell as they do. Wherefore seeing they direct their prayers to the diuell, which should bee directed

directed to God alone, they doe greatly abuse their prayers.

If any obieſt that theſe wiſe women uſe medicines as well as prayers, and ſo their prayers doe onely ſanctifie their medicines, which they uſe to cure diſeaſes: the anſwere is, their medicines are not ſuch as the art of phyſicke alloweth, but ſome fooliſh trumperie, which hath no qualitie or vertue ſutable to the diſeaſe, as fit to draw the moone out of heaven as to cure a diſeaſe: and both their medicines and prayers are nothing elſe but a colour of their charming, that ſo vnder ſuch a ſhew of art and holines, they may the ealier deceiue the ſimple people, who for the moſt part thinke that all is gold that gliſtereth: and who knoweth not that euen Sathan can tranſforme himſelfe into an Angell of light? Alſo if it bee obſerued, theſe women and

Obiection.

D

charmers

charmers are either ignorant, or profane persons, wanting the true knowledge of God, or leading lewd and vngodly liues: yet outwardly at performing of their cures they will make such a holy show of deuotion, as may blear the eyes of vncperienced people. In regard whereof greater care and diligence ought to be vsed in examining and trying their actions: for the white diuell will sooner deceiue than the blacke diuell. It appeareth then plainly by this which hath beene sayd, that the Lords prayer is directly abused by diuers sorts of persons, as namely the ignorant, the impenitent, the Papist, the charmer.

*The holy vse
of the Lords
prayer.*

The second point to be handled in the generall consideration of the Lords prayer, is, the true, lawfull and holy vse thereof, and so of prayer generally: which may partly be perceiued by that which hath already bin deliuered

deliuered concerning the abuse for the knowledge of one contrarie ariseth out of the knowledge of another, and hee that knoweth wherein the abuse of the Lords prayer consisteth, knoweth also wherein the true and holy vse doth consist. Yet notwithstanding it shall not be amisse to intreate briefly of this point; referring the further vnderstanding thereof, partly to that which hath beene alreadie spoken of the abuse, & partly to that which shal be spoken afterward in the preface; & in the conclusion of the Lords prayer of the affections & dispositions in the time of praier, & of the manner of prayer. To handle this point then of the true and holy vse of prayer: it consisteth especially in foure particulars.

1. Knowledge: for a man must vnderstand what he prayeth.

2. Faith: which is an assurance of obtayning that we aske.

D 2

3. Repentance

but the strange tongue is vn-
doubtedly a iudgement.

The knowledge of the mat-
ter is a thing absolutely necessa-
rie also; for shall wee vtter wee
know not what to God, or shal
wee giue consent in publike
prayer to that wee are ignorant
of? the prayer perhaps may
containe Arrianisme, or Pela-
gianisme, it may bee hereticall,
or schismatical, or fauor of some
soule errors; which cannot
please God seeing they are not
agreeable to holies doctrine
of the word: our prayers must
be according to his will, but
false doctrine, heresies or errors
are contrary to his will. Where-
fore we must carefully know &
search whether the matter of our
prayers containe in them truth
or falsehood, and so the know-
ledge of the matter is also abso-
lutely necessarie, if we will haue
our prayers accepted & granted.

The knowledge of the doc-
trine

1 Ioh. 5. 14.

trine comprehended in the matter, also is needefull that a man in some measure know the fundamental points of religion, which our Saviour Christ requireth in the Samaritanes; for they worshipped they could not tell what, but the Jewes knew what they worshipped: a man therefore must know God and himself, the law & the Gospel, in some tolerable measure before he can make acceptable prayers to God through Christ Iesus.

The second thing necessarie for the true & holy vse of prayer, is faith or an assurance of obtaining that we aske according to his will: this faith or assurance is a fruit of multiplying faith, which lieth hold vpon Christ for pardon of sinne, and for all manner of good things for body & soule: so that whatsoever good thing wee aske, wee may certainly reioice our Iesus we shall obtaine: for if God the Fa-

Ioh. 4. 22.

Ioh. 17. 3.

2 Cor. 13. 5.

1 Cor. 14. 28.

Faith which
sareth for the
holy spirit
prayer.

1 Ioh. 5. 14

Heb. 11. 30.

Rom. 8.

Pfal. 34. 10.

Psal. 101.

Psal. 101.

Math. 6.

*Repentance
necessary for
the holy use
of prayer.*

Ioh. 9.

Pfal. 66.

Proverb. 28.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

Psal. 101.

ther hath giuen vnto vs Iesus Christ, how shall hee not with him giue vs allthings else that are good? If he giue vs the greater, he will giue vs the lesser also for temporall blessings are additions & dependants of heavenly blessings. More shall be said of this point afterward in the conclusion of the prayer, whither the reader is to be referred.

The third thing requisite for the true and holy use of prayer, is Repentance: for God heareth not sinners that liue in sin vnpent of, that regard wickednes in their hearts, that purpose to liue in known sinnes, all their prayers are abominable, for that they turne their eares from hearing of the law, as the Wiseman testifieth. Wherefore he that will haue his prayer heard, must in his heart bewaile his sinnes, hate them, renounce them, studie & strue to forsake them, pray against them, & then the Lord will graciously

graciously grant his petitions.
Indeede sometime God granteth wicked men that which they askt, or wish to haue from God, but that is in wrath and vengeance: for that which hee giueth them shall turne to their woe and miserie another day. And as it may be said of a godly man, that God heareth him by denying that hee asketh: so also may it be said of a wicked man, that God heareth him not by granting that he asketh: the godly man is heard by denying the euill hee asketh, and granting the good hee asketh not: the wicked man is not heard by granting the euill he asked, and withholding the good he asked nor for though none of Gods creatures are euil in themselues yet through the abuse of the wicked and Gods curse, they may be euill vnto the euil man. Again, though God heare what the wicked man saith when

1 Tim. 4.

when hee pray, and grant him that very selfe same thing hee asketh; yet God cannot properly bee said to heare his prayer, and grant his request: for the wicked mans prayer is not a meanes of obtaining; neither doth God grant him any thing by meanes or through instance of his prayer: but God is truly said to heare the prayer & grant the request of the godly, seeing that he granteth that which they aske through the instance of their prayers, they being the onely meanes of obtaining.

Devotion necessary for the true vse of prayer.

The fourth thing necessarie for the holy vse of prayer is Devotion, which is the due regard and religious estimation a man ought to haue of Gods Maiestie and his owne miserie in time of prayer: which deuotion hath a speciall signification in this place; & containeth these foure things in it principally.

1. Attention in time of prayer.

3. Reuerence

21. Reverence in regard of Gods presence.

22. Feeling of our sins & wants.

23. Desire to obtain that available.

24. Attention is opposed against wandering thoughts, which usually in the time of prayer creep

into the minds of men; for expelling & avoiding whereof, is be hooeth every careful Christian to watch over his vnderstanding, & affections, that by thoughts either rush not into the minde; or if they do, that then presently they be thrust out againe.

This attention is threefold.

1. Attention to the words of prayer.

2. Attention to the matter contained in the words.

3. Attention to God, to whom prayer is directed.

Attention to the words, is when a man doth so watch over his tongue, that no words be vnsanctified, or unfit for the holy matter of prayer, & doe

Attention a part of deuotion.

2. 3. 4.

vnawares breake out of his mouth.

Attention to the matter, is when a man doth so bulic his understanding in conceiving, and affections in pursuing the substance of his petitions, as that by matters take not place to disturbe the course of his prayers.

1 Cor. 7.

Attention to God, is when a man doth so conceive of God as the words of prayer affoord, according to the several names, titles, attributes, properties, and workes wherewithall in time of prayer wee intitle God according to his holy word: as, Father, mercifull, iust, &c.

Reuerence a
part of deuotion.

Reuerence is opposed against either a common or base estimation of Gods excellencie and glorious maiestie, before whom wee appeare when wee come to pray. When a man doth methinks make a supplication to a Prince, he is stricken with a re-

uerent

uerent

reuerent feare of fo excellent a
 person as the Prince is: much
 more ought we so to be affected
 comming before the Prince of
 all the Princes in the world:
 wherefore the Psalmist counsel-
 leth vs to feare when wee serue
 God, and to tremble when wee
 giue thanks. This reuerence
 will be increased, if we consider
 who God is before whom wee
 come, and what wee are that
 come before God: God is in
 heaven, and what we are vpon
 the earth: we are dust and ashes
 as *Abraham* spake to God, and
 God is the Creator and maker
 of vs all: we are vile, and to be
 abhorred, to whom appertain-
 eth shame and confusion of
 face: but God is excellent, ad-
 mirable and glorious. If these
 things possesse our affections
 thoroughly, a holy reuerence al-
 so will enter vpon our soules.
 And as it befall *Moses* when he
 Depre at Bethor: which is by in-
 terpretation,

Psal. 2. 11.

*Eccles. 4. 1.
 Gen. 18. 27
 Psal. 95.
 Job 42.
 Dan. 9.*

Gen. 28. 7

interpretation, Gods house, that he was afraid, saying, it was a fearefull place, and no other but the house of God, and the gate of heaven: even so ought wee to bee affected, by faith seeing God spiritually present which is a spirit and invisible, searching the hearts, and knowing the thoughts of all the sonnes of men.

Feeling of sin
a part of de-
moration.

Feeling of sinne is opposed against hardnes of heart, both that general obduration which is contrary to repentance; and a more speciall which the children of God sometime are cumbred with for want of a continuall renouation of repentance, and growing by occasion of lapse into some sinne whence issue hardnes of heart, and a carelesse securitie and inflections benumbed for the time. This feeling of sinne is called by our Saviour Christ a heauie load, and wearisome burthen.

Math. 23.
28.

burthen. For as a man that hath a burthen or load vpon his backe, doth sensible feele it, and is thereby greatly wearied, oppressed and compelled to bow and stoope through the waight thereof, his strength being not sufficient to match and overcome the weight of his load: euen so the man that once feelleth the heauie burthen of sin, which is the wrath of God euery way intolerable and insupportable of man, is thereby so furcharged and oppressed, as that hee cannot looke vp, and then his heart beginneth to faile as a man in a swoone and therefore the Prophet in the Psalme complaineth and confessed his sinnes vnto God, after hee had knownt his iniquitie and viewed his sinnes, being alwaies placed in his sight: and they onely are fit to conuey into Christ by faithfull prayer that feele this burthen of sinne vpon their

Psal. 40. 12.

Psal 51. 3.

Luk. 4. 28.

Iam. 4. 7.

Desire to ob-
tain, a part
of devotion.

Iam. 5. 16.

Matth. 7. 7.

Matth. 3. 6.

1. Cor. 12. 13.

1. Cor. 12. 13.

1. Cor. 12. 13.

The quality
of the heart
prayer.

their backs, that thinke them-
selues vile and abominable sin-
ners: For God respecteth the
proud, as if hee were his speciall
enemie: but he giueth grace un-
to the humble as vnto his be-
loued friend.

Desire to obtaine that wee
aske is opposed against cold,
lukewarme or faint affections:
when men aske, but care not
greatly for obtaining that they
aske: true deuotion hath fer-
uencie annexed thereto. For as a
begger is very earnest to get his
dues, if he be hungry: so the
deuout person is full of craving
& longing affections, if he haue
once felt the spirituall hunger
and thirst of a barren and drie
soule void of the grace of God
Thus much briefly of the right
and holy vse of prayer, whereof
more shall be spoken after-
ward.

The third point to be handled
is the manner of consideration of
the

the Lords prayer, is the qualities and conditions thereof, which are these five following.

1. First, it is a platforme of prayer.
2. Secondly, it is most excellent.
3. Thirdly, it is most perfect and absolute.
4. Fourthly, it is onely a generall forme of prayer.
5. Fifthly, it is hard to be used aright for a prayer.

The first qualitie or propriety of this prayer is, that as it is a prayer, so also and that more especially it is a direction and platforme of prayer. For as a man going to build an house, will first have a platforme or an Idea in his head, according whereunto he will frame his house: so the Lords prayer is an Idea or patterne whereby every true prayer is framed: and as the Holy Scriptures are termed Canonically,

The Lords prayer is a platforme of prayer.
Math. 6. 9.

nonicall, for that they are the canon or rule of faith and manners: so the Lords prayer may be called Canonically, for that it is the canon or rule of all other prayers: for there is no prayer in the holy Scripture, but it may be referred vnto this prayer: and all the prayers which haue been, are or shall be made, must be measured by this prayer, and so farre forth are they commendable and acceptable, as they are agreeable herunto. For as a circle containeth all figures, a sphere all bodies, and an infinite line all lines: so the Lords prayer containeth all prayers: resembled to a Mappe which at once to the view of freeth the consideration of all the world: so this is the Synopsis of all prayers.

The excellencie of the Lords prayer.

The second qualitie of this prayer, is the excellencie thereof: for it is Gods word, a portion of holy Scripture. The pray

ers

ers which we make may be, and ought to be agreeable to the Word, but Gods word they are not: wherefore it is most excellent: for if all the men living in the world, should study all their dayes to frame a prayer, they were not able to make a prayer comparable hereunto: Iesus Christ the wisdom of God framed it, and that purposely teaching how to pray: therefore excellent must that prayer be which was framed by the excellencie of Gods wisdom: and as there is no proportion betweene the finite and the infinite; so there is no comparison betweene the infinite excellencie and capacite of this prayer, and the prayers of all other men living.

The third propertie of this prayer, is the perfection thereof: other prayers are imperfect, either for that they are stained with manifold wants and cor-

Luk. 11. 49
& 11. 1.

The perfection of the Lords prayer.


ruptions, as all our prayers are; or for that they containe but some portion of the matter contained in this prayer: as the prayers of holy men mentioned in the Scriptures. This prayer containeth the whole Scripture: for it is an Epitome or abridgement of the whole Scripture, a Catechisme in forme of a prayer, containing all the vertues of the Law and Gospell, and all the good we can pray for, all the graces and blessings wee can give thanks for, all the euill we can pray against: and to these heads may the whole Scripture be referred.

*The Lords
prayer a ge-
neall prayer
onely.*

The fourth properie of this prayer is, that it is onely a generall prayer or forme of prayer: for all the good things we want are not nominated here, nor all the euill wee pray against; yet they are here included, either simply and naturally as the speciall in the generall, the part in the

the whole: or else figuratiuely
and by proportion, as one part
vnder another. For example
sake, prayer for health, patience,
faith, the King, the Counsell,
the Minister, the afflicted, &c.
are not here expressly named;
yet they may euery one of them
be referred to some one petition
or more: therefore this generall
prayer may be compared to the
Commandements, and the Ar-
ticles of faith: to the Categories
and Predicables in Logicke,
where the heads and generals
are propounded onely, or the
chiefe or principall matters: the
speciall and lesse principall are
by proportion and discourse of
reason to be referred thereto, or
reduced thence.

The last qualitie or propertie
of this prayer is, that it is very
hard to vse this prayer aright
for a prayer. Now it is not de-
nied but that it is a prayer, and
may be vsed lawfully for a pray-
er:



*The Lords
prayer hard
to be vsed a-
right for a
prayer.*

certainly know the meaning of every point in the Lords prayer: againe, when wee pray wee attaine the depth of the meaning of our owne words; so can we not possibly attaine the depth of the meaning of our Sauour Christ, when he vsed these words: Finally, our words in prayer conceined are as large as our matter and affection; but here in the Lords prayer, the matter being as large as the whole Scripture, the words are scant the thousand part thereof: wherefore the conclusion and consecrarie is verified. To end this point then although this be the most excellent and perfect platforme of prayer, and prayer, that euer was deuised; yet considering that it is onely a generall prayer, and hard to be vsed aright, as Christ himselfe vsed it, therefore it may seeme that a prayer con-
tinued according to this prayer,

is as acceptable, if not more accepted of God, than this prayer: for though the Lords prayer is better then any other prayer, yet a man may, and can, and doth vse his owne conceiued prayer better than he can vse the Lords prayer: and prayer is accepted, or not accepted of God, according as it is rightly vsed or abused: and this is profitable for the ignorant people to think vpon, considering their intolerable abusing of the Lords prayer. Thus much may suffice to haue spoken of the generall consideration of the Lords prayer in the foresaid three points, the abuse, the vse, and the conditions thereof.

Now it followeth, that we also consider thereof specially.

*Specially of
the Lords
prayer.*

This prayer containeth three things.

1. The first is the persons to be considered in prayer.

E

2. The

The persons
to be conside-
red in pray-
er.

2. The second is the matter of prayer.

3. The third is the manner of prayer.

The persons which are to be considered in prayer, are comprehended in that which is ordinarily termed the preface of the Lords prayer, or the compellation, contained in these words.

Our Father which art in heaven: or

Our heavenly Father.

Now the persons we are to consider in prayer, are foure.

1. First, who is to pray. *Quis.*

2. Secondly, for whom wee are to pray. *Pro quo.*

3. Thirdly, to whom we are to pray. *Ad quem.*

4. Fourthly, in whose name we are to pray. *Per quem.*

All they are to pray that can call God father, or the children of God brethren. *Our Father.*

We are to pray for others as well

well as for our selves, namely,
for all that are or may be our
brethren: *Our Father*

We are to pray to God onely,
who is the Father of the crea-
tures and our Father in Iesus
Christ: *Father*

We are to pray in his name,
who hath made God, of an ene-
mie a friend, yea a father, that is
Christ Iesus: *Our Father*

The first of those persons that
are to be considered in prayer,
is who are to pray, which may
be thus distinguished.

Firstly, who must pray: or who
is bound to pray: *his*

Secondly, who may pray: or
who may lawfully pray. *to*

Thirdly, who can pray: or
who can pray aright. *God*

For the first: all men must
pray; that is to say, all men are
bound in conscience to pray vn-
to God, for prayer is a morall
precept which bindeth all men,
as all are made children of God

*who must
pray.*

Rom. 2. 14.

doe for all the commandements were written in the heart of *Adam*, in the state of innocencie; and that not onely for himselfe but for all his posteritie; wherefore the very Gentiles which knew not the law given by *Moses*, yet shew the effect of the law written in their hearts, when their consciences accuse them, or excuse them. Seeing therefore that prayer is a commandement of the morall law, and all the commandements of the morall law binde the conscience of men to obedience, therefore all men must pray, otherwise they incur the penaltie of the breach of the law, which is the everlasting curse of God.

Objection.

Here it may be objected concerning this, and all the rest of the commandements, that all men are not bound to pray, or to keepe the law, seeing that it is impossible we should keepe the

the law, or that all men should pray: for God commandeth not impossibilities, say the Papists: seeing therefore it is impossible for all men to keepe the law, or to pray; all men therefore are not bound to pray, or all men must not pray.

To this, answer may be made by a distinction, that things may be termed impossible two ways, either for that they are impossible in their owne nature, or for that they are impossible by accident or some outward occasion: examples of things impossible in their owne nature are these; that a stone of it owne accord should moue vpward; that iron or leade of it owne accord should swim vpon the water, & not sink: examples of things impossible through accident, or by reason of some outward occasion are these; that a man that hath his tongue cut out, should speake, or that

Answer.

Rom 8. 3.

hath his eyes put out, should see: now the application of the distinction answereth the objection sufficiently: Gods commandments; and so the commandment of prayer is not impossible to be performed of its own nature, for *Adam* was able to keepe it continuing in that estate of innocencie, wherein God had created him; and so all mankind in *Adam*: but *Adam* transgressing, and all mankind in him, by accident and occasion, the commandment of God (and namely that of prayer) is become impossible vnto vs: we are not able to pay our debts, for we haue made our selues bankrupts; we cannot see, for we haue put out our owne eyes. Wherefore God doth not command things impossible by nature, when he requireth obedience to his law, although in this world through our owne defaults, we are not able to obey.

Yet

Yet God seemeth to deale hardly, that exacteth obedience of vs, now we are not able to performe it. *Obiecture.*

It is no hard dealing at all; *Answer.* for if the Creditor may iustly require the debt of the debtor, though he be not able to discharge it, or otherwise cast him in prison for default of payment; much more may God deale so with vs: either exact obedience of vs, or cast vs in prison till we pay the utmost farthing: neither is there any reason that God should change his righteous law, and square it to our corruption, no more than because there are theeves and malefactors, therefore the law that commandeth such persons to be hanged, or punished, should be altered: the workman squareth his crooked tymber to his rule, and he doth not frame his rule to his crooked wood; so we must frame our actions to

Gods law, and Gods law must not yeeld to our corruptions. Wherefore prayer being one of Gods commandments, all men therefore must pray, or are bound in conscience to pray, though now it be impossible to pray aright.

Thus we see the first point, who must pray.

The second followeth, which is, who may pray.

Though the commandment of prayer be directed to all men, and therefore all men are bound to pray: yet notwithstanding, there are some men which may not pray, for if they doe, their prayer is turned into sinne. Incense is abomination vnto me, saith the Lord by the Prophet, it is iniquitie: now in the old Testament, Incense was a type of prayer, and was commanded by God as a part of his outward worship: so also the sacrifice of the wicked man is abominable,

the

the way
prayer

Ex. 30. 38.
Ps. 141. 2.
Pro. 15. 2.

Pro. 28. 9.

that is, all the worship of the wicked (for the part is put for the whole) and yet God had commanded the sacrifices : he that turneth away his ear from hearing of the law, his prayer is abominable ; and yet prayer is Gods commandment : whence it is necessarily collected, that there are some sects of men, who if they pray, sin in their prayer, and therefore though they must pray, yet notwithstanding they may not pray : they are bound to pray, yet if they pray, they sinne.

These two propositions seeme to be contradictory : and therefore cannot both be true, as nature it selfe teacheth : All men must pray : and this : Some men may not pray. How can these things agree ?

Here we see that which the Apostle speaketh in another place, that man is out of measure full : some perverseth his heart.

*Objection**Answer*
Rom. 7.

the whole order of nature; causeth contradictory propbitions to be both true; for certaine it is that all men are bound in conscience to pray, and therefore must pray; and this is certaine also, that all men may not pray; for if they doe, they sinne and breake the law of God. Now the Lord of his goodnesse hath found out a meanes to dissolue this absurditie, and breake the contradiction: wherefore hee commandeth to repent and forsake our sinnes, & then to pray. And here wee may note into what an intricate labyrinth or maze, sinne hath brought mankinde, consisting of three by-waves.

First, we must pray, that we may keepe the second commandment.

Secondly, we living in our sinnes must not pray, least we transgresse the third commandment.

Third-

Thirdly, we must repent (and that is a thing altogether impossible to flesh and bloud) before we pray aright. We being thus included in the maze, the Lord sheweth vs the way out by the power of his spirit in the Preaching of his word, working repentance in the hearts of his children, that they may pray aright, and so all his commandments are made easie vnto vs, which before were impossible; and so that sentence of the Father is verified: *da quod iussis, & imbe quod vis*: giue me power to doe thy commandements, and then command what seemeth good vnto thee.

Thus also the second point is handled, who may pray.

The third is, who can pray, or who can pray aright? They onely can pray aright, that haue the spirit of prayer, which teacheth vs to cry Abba, that is, Father, which is the spirit of adoption, and

*who can
pray.*

ROM. 8. 15.

and sanctification. But for the further clearing of this point, a distinction is to be admitted between three things, which the world thinketh either to be all one, or very neere of kindred: namely, first saying a prayer, secondly wishing a prayer, thirdly praying a prayer.

*What it is to
say a prayer.*

For the first, we must remember that all men can say prayers; there is not any man so ignorant, so impenitent, or so wicked, but he can and doth sometime say his prayers: and this is no better than the prating of a Parrot in Gods eares.

*What it is to
wish a pray-
er.*

Secondly, to wish prayers is one thing, and to pray is another: for a wish is a sodaine, earnest, wandring, inordinate desire of hauing something, which a man either greatly regardeth not, or is not perswaded to obtaine.

*What it is to
pray a pray-
er.*

Thirdly, a prayer is a continuall, settled, ordered, and ser-

uent

uent desire of obtaining that which a man both greatly prizeth, and is perswaded in some measure he shall haue.

A wish is sodaine, as a flash of lightning, or the stay of a ball cast at a wall, which reboundeth backe so soone as it toucheth: so a wish quickly shineth in the affection, and by and by is extinct; but a prayer is continuall, which doth so possesse the heart that a man neither can nor will be voyded of it; hence wee reade of some that prayed all night.

A wish is earnest and vehement out of measure, especially in temporall blessings, when the affection is carried as it were with a whirlwind for the present; yet in spirituall matters, there is an exceeding great coldnes and frost of affection, but a prayer is seruent in spirituall matters, & moderate els where: yea and in spirituall matters, there

there is not that swatching vehemency in prayer, as in wilhes, but rather a sober and moderate equabilitie permanent and increasing.

3

A wish is wandering and roving, for a wicked man would haue that he wisheth, howsoeuer he come by it, whether by hooke or crooke he care not; and therefore when he wisheth his heart is not set vpon God, nor knit vnto him: hence it cometh to passe, that his wilhes are either wicked, euen the transgression of the tenth commandment, or else God must worke wonders for the granting of them: as he would wish to haue a thousand pound land by the yeare: here there is a secret implication either of iniurie to some man from whom it must be had, he touching another mans goods; or else God must miraculously create so much new earth or spce of ground in

the

there is a great distance betwene wishing and prayer, and praying a prayer, and that they only can pray that are qualified as is aforesaid. And thus we see who are to pray.

The second sort of persons to be considered in our prayers, are for whom we are bound to pray the same of the doctrine that concerneth this second sort of persons, shall be comprehended in certain propositions following, whereof some are affirmative, some negative: the propositions affirmative are these line ensuing.

First, we are to pray for all the servants of God, for all them that in preience, believe in Iesus Christ, & repent of their sinne.

Secondly, wee are to pray for all the elect, that as yet doe not actually beleieve nor repent: and these two propositions are confirmed vnto vs by the example of

For whom we must pray.

Ioh. 17.

Ioh. 17.

17. under 107
107. 107

3

Rom. 1. 7.

2

4
1 Tim. 2. 1.

107. 107

of our Saviour Christ, which
hath gone before vs in the
practise of them both; though
hee prayed in another kinde;
namely as the onely Mediator
of redemption & intercession
between God and vs his prayer
being satisfactory and meritor-
ious; ours onely dutifull and
charitable. 107. 107. 107. 107.

Thirdly, we are to pray for al
that members of the visible
Church, whom in the iudge-
ment of charitie wee are to ac-
count Saints by calling; so the
Apostle writing to the Romans
in his salutation prayeth for
them. 107. 107. 107. 107.

Fourthly, we are to pray for
all men; that is, for all sorts, or
states and conditions of men;
according to the Apostles
counsell, Jewes and Gentiles,
bond and free, rich and poore,
Magistrate and subject, man &
woman; and if there bee any o-
ther distinction of states and
conditions

conditions of life. ^{two not very}
 First, we are to pray for any
 one particular person that shall
 be noted our vitious, standing
 in need of our prayers: as an
 excommunicate person, the
 Turke, the Pope, heretikes and
 schismatikes, & vitious persons
 of all sorts: so wee read that
 Christ prayed for his persecu-
 tors: so did *St. Cyprian* for his Mar-
 tyr. For although wee must
 not pray with them, as being
 persons out of the communion
 of Saines; yet nature bindeth vs
 to pray for them, they being of
 our owne flesh, and wee know
 not how God hath disposed of
 them for their finall and eternall
 estate: and it may bee that our
 prayers shall be meanes of ob-
 taining at Gods hands remissio-
 on of their finnes, and their
 conuersion and saluation, as it
 is probable *St. Cyprian* prayer did
 further *Pauls* conuersion on his
 Sixty, and lastly, wee must
 pray

5

14.2.11.16
 02.11.1605
 12

101.11.16
 02.11.1605
 12

2

101.11.16

Math. 5.44

Rom. 12.20

21.

For whom
we must not
pray.

1

Ioh. 17.

pray for our very enemies that
with euill vnto vs, and deuise
this chiefe against vs: according
to the precept of Christ and the
practice of all the Saints, that so
we may doe good for euill, and
heape coales of fire vpon their
heads.

Thus we see affirmatiuely for
whom we are to pray. Now ne-
gatiuely we must also consider
who they are for whom wee
not pray: and they are compr-
ised in five propositions follow-
ing.

First, we are not to pray for
all mankinde, that is to say, for
all the men that haue liued, do
liue, and shall liue in the world.
For although wee may pray for
any particular person that is no-
minated and pointed out vnto
vs, yet to pray for all that pro-
ceed of the roote of *Adam*, is
against Gods will. For Christ
did not pray for the world, nei-
ther is it Gods will that all that
issue

issue from *Adam* should bee conuerted and saued: yet because we know not which man is reprobate, therefore by the generall rule of charitie we may pray for any particular man; excepting some, which afterward shall be excepted.

Secondly, wee are not to pray for the dead: for wee will take it graunted for this present that there is no Purgatorie (there being here no fit opportunitie to dispute the question) for all the dead are either in heauen, & so thy prayers cannot mend them; or in hell, and thence thy prayers cannot fetch them: wherefore seeing prayer auai- leth not, there is no reason it should be vsed for the dead. I will not discusse the quidditie that some of late haue deuised, that wee may pray for the dead thus farre forth, that their bodiees at the last may be ioyned to their soules to their full and perfect blisse

Thirdly,

3

Thirdly, we are not to pray
for the diuels.

4

Fourthly, we are not to pray
for them that sinne the sinne a-
gainst the holy Ghost.

5

Fifthly, we are not to pray for
them that are reprobates, if wee
could know them: the reason

of all these things is most appa-
rant, for that therein wee resist
Gods revealed will: hence we

1 Sam. 16. 1.

reade that God rebuketh
Samuel for praying for Saul:

howeuer some may thinke
that Samuels prayer was onely
for enioying the kingdome, and
not for the pardon of Sauls sin,

which hath little probability:
hence it is that we pray against
the diuell by the example of

Rom. 16. 20.

the Apostle, that God would
tread Satan downe under our
feet: hence it is also that Dauid

in the Psalmes by the spirit of
prophecie oftentimes prayeth a-
gainst his enemies, whom hee

knew were reprobates, as he
saith T

conterable from their finnes; and if the Church hath the spirit of discerning one that sinneth the sinne against the holy Ghost, and hath adiudged that person so to haue sinned, we are not onely not to pray for him, but to pray against him for his utter overthrow and present damnation, yea though it were *Julian* himselfe the Emperour.

This negatively also we vnderstand for whom wee are not to pray: onely there remaineth this poinne nere vnto the former against whom wee may pray, which being shortly handled, this second sort of persons also is limited.

*Against
whom we
may pray.*

Generally therefore we may pray against all the enemies of our saluation: absolutely against the diuell, the world, the flesh, and all reprobates, whether sinning the sinne against the holie Ghost, or otherwise, if they may be knowne. *wee*

we may pray against wicked men, these cautions obserued.

First, that our prayer be *in concreto, non in abstracto*, as the Logician, speake: that is to say, we must direct our prayer not against the creature of God, but against the creature corrupted with sinne and rebelling against God.

Secondly, in our prayers wee are not to intend the destruction of the creature which God hath made, but the execution of iustice in the deserved punishment of sinne, which is the will of God most righteous and iust.

Thirdly, we must take heede that our owne priuate reuenge bee not the motioner of our prayers: for we must not seeke to auenge our selues, but the cause of God & of the Church, which are matters publike, ought to stirre vs vpon in imprecation.

Lastly,

Lastly, because we know not what God hath decreed of them finally we must alwaies remember to pray distributiuely and conditionally: as for exāple thus If they appertaineto the election, conuert them, and in the meane time repressse them: if not, confound them. Thus the second person, for whom we are to pray, is distinguished.

The third person to be considered in prayer, is, through whom, or in whose name wee are to pray: and that is in the name and through the mediation and interposition (that I may so speake) of Iesus Christ who doth mediate our cause with the Father. And here two points are to be remembered and handled. The one is affirmatiue or positiue: wee must pray in Christs name. The other is exclusiue, contayning in it a negatiue: we must pray in Christs
F name

name onely, and not in the name of any other.

*what it is to
pray in
Christs name.*

First, we are generally to remember that the name of Christ signifieth Christs merits, mediation, redemption, intercession, obedience, or what else Christ did or suffered for our reconcilment and reuniting vnto God, and that to pray in Christs name is to desire the Father to grant that wee aske, through and for the dignitie and worthines of Christs person, and actions which he vndertooke and performed in our behalfe.

*we must pray
in Christs
name.*

This generally promised of the signification of Christs name: the first point to be handled, is, that wee must pray in Christs name: for Christ being the meane betwixt God and vs, he is the fittest to bee our Mediatour: for therefore is Christ Mediatour, because he is mediator: now Christ is mediator, the

*Christ is a
meane in di-
uine respects.*

the meanes betwixt God and vs in diuers respects obseruable.

First, in regard of his person which is compounded (let not this word be misexpounded) of two natures, the deitie and the humanitie, so that Christ Iesus is God and Man: in that hee is God, hee hath the nature of God: in that hee is man, he hath the nature of man and so hee being God-man, is a meane person betwene God and man: and so fit to be interposed as Mediatour on both parts.

Secondly, Christ is *medius*, a meane, in respect of his fauour and loue: which in regard of God is passive, and in regard of vs is active: for hee is beloued of God, as being the only begotten sonne of the Father: and wee are beloued of him, as being parcels of his owne flesh. In that he is be-

loued of the Father, he is fit to
obtaine things needfull for vs :
in that hee is louing to vs, wee
are likely to obtain good things
through him : so that Christ
being fauoured of God, and
fauourable to vs, is perfectly
qualified for the office of a Me-
diatour.

3 Thirdly, Christ is also *Me-
dius*, or a meane, in respect of
his actions or workes, which
in his owne person out of his
loue hee hath wrought for vs :
his actions are compound, as
his person and his loue is : they
are works not of a meere man,
nor of God alone, but of a per-
son hauing the qualification of
God and man, that the God-
head might dignifie, and the
manhood might fit the worke,
that in respect of the Deitie the
worke might bee propitiatorie,
deseruing mercie of God, and
in regard of the Manhood ap-
plicatorie, fit to be imputed to

vs.

s. 2

vs,

vs, that we being inuested therewith, Gods iustice may be satisfied, and we reconciled through the worke. Seeing therefore that Christ Iesus is the onely Meane person betwixt God and vs, hee is the onely Mediatour betwixt GOD and vs, and therfore in his name we must pray: so saith the Euangelist, *Aske in my name, and ye shall receive.* And againe in another place, He is the true Advocate with the Father, and in him God is well pleased with vs: and the Father doth alwaies heare him what heuer he asketh as hee himselfe witneseth, because he is so dearely beloued of his Father. Wherefore for conclusion of this point, as it is impossible that a thing should moue, *ab extremo in extremū sine medio*, from one place to another without a meane way; as for example, from earth to heauen, and not passe through the ayre: euen

Joh. 16. 26.

1 Joh. 2. 14.

Marth. 2. 17.

Ioh. 1. 42.

wh. 1. 10.

God. 1. 10.

1. 10.

1. 10.

1. 10.

*We must pray
onely in
Christs
name.*

so cannot our prayers, which are sinful, come into Gods presence, who is most iust, without the meanes and mediation of Iesus Christ: and thus the first point is plaine that wee must pray in the name of Iesus Christ. The other followeth, which is negative and exclusiue that we must pray in his name onely, and in the name of no other: & here are excluded foure sorts of persons who are not to be mediatoours of intercession.

1. The first sort is the Father and the holy Ghost.

2. The Angels are the second sort.

3. The third sort are the Saints departed: and liuing.

4. The fourth sort is our selues.

*The Father
and the holy
Ghost are not
our interces-
sors.*

For the first: we are to know that the first and third persons in Trinitie are excluded from the office of intercession: for though each person in Trinitie hath his seuerall office in all the workes

workes which are termed *ad extra*, wrought vpon the creature. as creation, redemption, sanctification, &c. yet there are some particular acts and motions in these seuerall workes, which are proper to some one person and incommunicable to the rest. as namely such actions which are relative betweene person and person: for example sake, the Father seared & sent the Sonne into the world, the Sonne was sent of the Father: the Father did not send the holy Ghost to take our nature: neither did the holy Ghost take our nature, but the Sonne onely. So in the case propounded: the Father doth not make intercession with the Sonne, but the Sonne maketh intercession with the Father: so neither doth the holy Ghost. For neither the Father nor the holy Ghost were incarnate, suffered or merited for vs, but the Son only. The Father accepteth

our prayers: the holy Ghost teacheth vs to pray, which is called intercession by the Apostle, Rom. 8. 26. but in a general signification: the Sonne onely meritteth and deserueth and obtaineth our prayers, hauing onely assumed our nature, and therein merited and prayed and obtained. Seeing then of all the three persons in Trinitie the Sonne onely is our intercessor, therefore in the name of Christ alone we must pray.

*The Angels
are not our
intercessors.*

For the second: the Angels are excluded also from this worke of intercession, as being not persons qualified thereto sufficiently; which consideration groweth vpon the former: for if the Father and the holy Ghost, then much more the Angels cannot performe this office: for as hath beene, so the office of intercession & propitiation are dependant
and

and conuertible: for as the person that is to be our intercessor, must also be our sacrifice of propitiation: and contrarily our intercessor. Hence it is that the Apostle *Iohn* hath ioyned them together by way of answering an objection, or rendring a reason, which implieth this exclusive doctrine: the Apostles words are following: *Though a man sinne, yet wee have an Advocate with the Father, Iesus Christ the iust, and he is the propitiation for our finnes:* which sentence may admit this Resolution because Christ is our propitiation therefore hee is our intercessor, and therefore we neede not despaire of pardon, if wee sinne through infirmitie: or thus by way of question and answer.

Q. What is the end of preaching the Gospel?

A. That Gods children may be kept from sinne as *saith*

1 *Cor* 10. 10. *Q. If wee doe sinne, what comfort*

1 *Ioh* 2. 1.

1 *Cor* 10. 10.
1 *Cor* 10. 10.
1 *Cor* 10. 10.

comfort is there?

A. we haue an Aduocate to make intercession for vs.

Q. But how may we be assured that he shall obtaine?

A. Because he is sufficiently qualified for the purpose, both for that hee is iust, hauing perfectly fulfilled the law: and he is also a propitiation for our sins, or sustaining the punishment and meriting for vs: so that by this Scripture it is manifest that the person which is fit to make intercession for vs, must also haue abilitie to make satisfaction for our sinnes: which power because it is not incident to the Angels, therefore the Angels are excluded from this office of intercession.

*Saints departed or liuing
are not our
intercessors.*

For the third: the Saints, whether departed this life, or liuing are excluded from this office of intercession, as it is proper to Christ, and that by the same reasons before recited: yet nevertheless,

uerthelesse, neither Angels, nor Saints departed, or liuing, are excluded from all manner of intercession or prayer for vs: for seeing the Angels & Saints haue loue to the Church of God militant, themselues being triumphant in heauen, no doubt they wish and desire and pray earnestly after this manner for the prosperitie and welfare of the Church vpon earth: and the Saints liuing doe in their prayers continually recommend to God their brethren yet liuing, and militant against the common enemies: but their is difference to be made betwixt the one and the other.

For Christs intercession is deserving and meritorious: but the intercession of Angels and Saints is onely dutifull and charitable.

Christs intercession is distinct and particular for euery one seuerally: the Angels and Saints

Saints make their intercession generally and confusedly for the whole number of the elect.

3

Christs intercession is his owne name: theirs in Christs name. For if the Angels and Saints obtaine any good things for the Church, it is by meanes of Christ, and not for their own worthines. And here in deepe silence without further continuation we will passe by the two opinions of the Papists: the one blasphemous. That Angels and Saints are mediators of intercession, as Christ is in the same kinde, though not in the same degree: the other foolish. That by reason of their merites they obtaine for vs of God, and therefore the popish crew in their seuerall necessities haue recourse to seuerall Saints for reliefe: whereunto a third may bee added, That the Angels and Saints departed in God, as in a glasse see the seuerall petitions

petitions of their Clients here in earth; and so are readie to mediate for them in their neede: which is as very a fansie, as the former blasphemie or folly.

For the fourth and last sort of persons excluded from the office of intercession, wee must know, that seeing Angels and Saints are disabled to this worke, our selues cannot possibly partake therein, being sinful, needing a mediator, and an intercessor, and wanting merits of our owne; howsoever the false Church of Antichrist hath forged the contrary, thereby dispoyling Christ of his office; by foysting in their owne merits: for Christ wil be all or none, our merits cannot stand with his, they shoulde out one another. Hence then followeth the conclusion; That Christ is onely the intercessor; and therefore in his name onely must wee pray.

*we must not
pray in our
owne name.*

And

*To whom we
must pray.*

And this is the third person in whose name we must pray.

The fourth person is, To whom we must pray. To God: and to him onely: and this is a confectarie of the former matter; for seeing the Angels and Saints are no intercessors for vs to God; therefore there is no reason we should pray to them: for this is the supposed end of the inuocation of Saints & Angels, that they may obtaine of God for vs, that which we cannot obtaine for our selues; they being, as it is presumed, more gracious in Gods eyes than we are, and more familiar with him being in his presence or priue chamber, as Nobles about their Prince. But here two propositions must be distinguished, as in the former.

First, that we must pray to God: secondly, we must pray to him onely.

*Pray
to God*

Concerning the first, there is
little

little doubt of that in the word, saving that wee reade in the Booke of *Daniel*, that there was an act made that no man should pray to any God for the space of thirtie dayes, but to the King onely: this act the Princes made against religious *Daniel* in policie, through flattery accomplishing their murderous designs: but this was onely a mouths Atheisme. We finde it also by most fearefull experience, that there are some Atheists, or Naturalists, who because they would banish the memory of God out of the world, by blind-folding their owne conscience, have denied prayer to God: but these men rather need our prayers, than our confutations, who are every day & night confuted, and confounded in their owne thoughts.

Leaving this first point, wee descend to the second. That our prayers are to be directed

Dan. 6. 7.

we must pray
to God alone.

Mat. 4. 10.

Deut. 6. 13.

7. 3. 227

to God alone; which may be confirmed by two reasons; the first reason is the words of Christ alledged out of *Moses*: *Thou shalt worship the Lord thy God, & him onely shalt thou serve*: which sentence affoordeth this argument: that seeing prayer is a principall part of Gods worship and service, therefore is it due to him onely: for to him onely we must pray, whom we must worship and serve: but we must onely worship & serve God; therefore to God onely we must pray: now if that third bare or moderate distinction of *Latria*, *Dulia*, and *Hyperdulia* be still objected, as though *dulia* and *hyperdulia* might be given to Saints, and the Virgin; but *latria* onely to God: the answer will runne; that by comparing of *Matthew* with *Moses*, *latria* and *dulia* are all one; for the Hebrew word *gabal*, which is translated *Latria*

trencin by *Matthew*, doth properly signifie *dilection*: but this quirke hath beene so sufficiently answered by diuers of our learned countrimen, that I dare scarce attempt any thing in it.

The second reason therefore followeth, which may be collected out of the Apostles word: *How shall they call upon him on whom they haue not beleueed*, which may be framed thus: To him onely we must pray on whom we beleue, but we onely beleue in God; therefore we must onely pray to God; for seeing prayer hath two parts, desire, and faith, if faith be wanting, prayer is imperfect. Now I doe suppose that there is no Papist dare say that we trust in the Saints or Angels, which were flat Idolatrie; and cursed is he that putteth his trust in an arme of flesh. Wherefore for conclusion of this fourth point, seeing we are onely to beleue in God,

and

Deut. 6, 13.

Rom. 14.

and to serue God, therefore we must onely pray to God.

Furthermore, this fourth person, to whom wee must make our prayers, which is God, is expressed vnto vs two wayes.

First, by a name of relation, in that he is intituled *Father*.

Secondly, by the place he inhabiteth, *Heauen*.

Whether Father be a word of nature or person.

For this title, *Father*, which is here mentioned, it is to be enquired whether it is *Nature* or *Persons* *nomen*, that is to say, whether it is to be referred to the first person in Trinitie, or to the whole Trinitie: whether we speake to God the Father of his onely begotten son Christ: or to God the Father and maker of all his creatures: for answere whereof thus much, it seemeth that there is no absurditie to take it either way, or both wayes rather if Christ prayed this prayer (as it is probable he did) then without doubt it was directed

to

to the first person in Trinitie,
and it signifieth personally; if
Christ prescribed it to his Dis-
ciples for a forme of prayer,
then (in all likelihood) it sig-
nifieth the whole Trinitie, who
is to be called vpon by the crea-
ture. Now as I coniecture, for
that Christ did both pray it, and
prescribed it to others for a
forme of prayer, therefore I in-
cline to thinke that there is a
compound meaning of the
word, signifying both the first
person in Trinitie, & the whole
Trinitie, which affordeth vs this
instruction; That when wee
pray wee are so to direct our
prayers to the Father, as that we
doe not exclude the other per-
sons of Trinitie, who with the
Father are equally to be wor-
shipped, being God equall with
him. And here it shall not be
impertinent to consider, how
we are to conceiue of God in
prayer, which ariseth partly out

*Secondly**of*

I
 How we
 must conceive
 of God in
 prayer.
 Deut. 4. 15.

of the title which is giuen to God, partly out of the place where he dwelleth: this point may be comprehended in five positions, which followe.

First, wee must not thinke God like any creature, as the Papists haue painted him: for in the fourth of *Deuteronomie*, *Moses* expressly forbiddeth the *Israelites* so to doe; and he rendereth a reason in that place; because they saw nothing when the law was deliuered: and therefore the practise of many now adayes is reprobable, who, though they will not paint God, yet they paint two hands giuing the two Tables, one to *Moses*, and another to *Aaron*: which is false, monstrous, and idolatrous: false, because the Tables were giuen onely to *Moses*; monstrous, because there are hands without a body; idolatrous, because there are hands, whereas God hath no shape at all, any way sensible. Secondly,

Secondly, although in the holy Scripture figuratiuely there are hands, armes, feete, face, eares, and other manly parts attributed to God, yet wee must not thinke that God hath any of these parts properly; indeede God hath something answerable to these parts, or rather something whereunto these parts in the creatures are suitable: for God made man not onely according to his image, which consisteth in holines and righteousness, but also according to his similitude (for the words may aptly be distinguished) so that man is a similitude of God: Gods armes, and hands, and fingers, argue his power and activity; his feete argue his vbi-quitie; his face, eyes, and eares, declare his wisdom and fauour, &c. and proportionable to these attributes of God, there is a configuration of the lineaments of the body in man, where

I
Now we
must conceive
of God in
prayer.
Deut. 4. 15.

of the title which is giuen to God, partly out of the place where he dwelleth: this point may be comprehended in five positions, which followe.

First, wee must not thinke God like any creature, as the Papists haue painted him: for in the fourth of *Deuteronomie*, *Moses* expressely forbiddeth the *Israelites* so to doe; and he rendreth a reason in that place; because they saw nothing when the law was deliuered: and therefore the practise of many now adayes is reprobable, who, though they will not paint God, yet they paint two hands giuing the two Tables, one to *Moses*, and another to *Aaron*: which is false, monstrous, and idolatrous: false, because the Tables were giuen onely to *Moses*; monstrous, because there are hands without a body; idolatrous, because there are hands, whereas God hath no shape at all, any way sensible. Secondly,

· Secondly, although in the holy Scripture figuratiuely there are hands, armes, feete, face, eares, and other manly parts attributed to God, yet wee must not thinke that God hath any of these parts properly: indeede God hath something answerable to these parts, or rather something whereunto these parts in the creatures are suitable: for God made man not onely according to his image, which consisteth in holines and righteousness, but also according to his similitude (for the words may aptly be distinguished) so that man is a similitude of God: Gods armes, and hands, and fingers, argue his power and actiuitie; his feete argue his vbi-quitie; his face, eyes, and eares, declare his wisdom and fauour, &c. and proportionable to these attributes of God, there is a configuration of the lineaments of the body in man, where-

Psal. 115.

wherein man is like God : wherefore we may say, and so we must conceiue of God, contrarie to the gods of the Heathen : *They haue eyes and see not*; but God seeth, and yet he hath no eyes : *they haue feete and walke not* ; but God walketh euery where : and yet hath no feete : and so of whatsoeuer other part may be applied to God ; which figure is called *Anthropopathia*, being a speciall metaphor.

3

Thirdly, wee must conceiue of God as he hath reuealed himselfe in his word and workes : namely, most mightie, iust, mercifull, wise, true, holy, simple, and euery way infinit, eternall, and blessed Creator, Redeemer, Sanctifier, and Sauiour of all his creatures, &c.

4

Fourthly, we must so direct our prayers to one person, as that we doe not exclude the other ; for that is Idolatrie to diuide

uide the persons, which are one-ly distinct.

Lastly, for order sake we must pray to the Father directly and primarily; and that through the merit & mediation of the Son, with the instinct and inspiratiō of the holy Ghost: yet it is not vnlawfull to direct our prayers to the Lord Iesus Christ: or to the holy Spirit personally, according to the example of the Apostle, who bleisseth the Corinthians from the Father, Son, and holy Ghost; which blessing is a prayer: and by the example of *Iacob*, who prayeth that the Angell which deliuered him from all euill (which Angell was Christ) would blesse the sonnes of *Ioseph*. We see then to which person of Trinitie our prayers are primarily to be directed; with the manner how we are to conceiue of God in time of prayer.

This may serue for the title,

Fa-

5

2 Cor. 13.
13.

Gen. 48. 16.

Father. Now followeth the place which God inhabiteth, which is the second argument descriptive: and that is vttered in these words (*which art in heauen*) which also doth impart vnto vs his condition, that he is heauenly: of which two points a little in order.

*How God is
in heauen.*

First, God is in heauen: not circumscrip-tive, as though he were included within the compasse of heauen; for he is infinit, and therefore euery where: neither is he in heauen definitiue, as though when he were in heauen, he were no where else, for he is euery where at once; for God is in euery place, and yet not included in any place, he is out of euery place, and yet excluded from no place: but God is in heauen, first because that in heauen he doth especially manifest himselfe in his mercie, grace, and glory to the elect Angels & Saints through the

the humanitie of Christ Iesus which is exalted in heauen: secondly, because that from heauen hee doth visibly manifest himselfe to the creatures in the works of his providence, and especially to mankinde in manifold blessings and iudgements; but most especially to the Church in the meanes of saluation: and in these respects God is in heauen.

Secondly, God is also heauenly: that is to say, free from all corruption, mutation, or alteration whatsoeuer; whereby he differeth from the creatures, which in time of their owne inherent infirmitie corrupt, vanish and perish: in which sense the Prophet sayth, *They all waxe old as a garment, and as a vesture they shall be changed: whereas God is alwaies the same, and his yeeres doe not faile.*

Againe, also God is heauenly, for that he is most excellent and

*Why God is
heauenly,
Iam. 1. 17.*

Psal. 102. 26

glorious, full of incomparable & incomprehensible maiesty: not as though God his ellence or substance were of the same nature & condition with the heauens; for they are created bodies: but for that there is no creature more excellent and glorious to sense than the heauens, therefore God is compared to them, wheras indeed the esse of God doth as far surpasse the heauens, as the Sun shining in his brightness doth the blacke & palpable darknes of Egypt, or of hel it self.

Thus much may be sufficient for the fourth person to be considered in the preface of this prayer, with his title & place of habitation, expressing also his condition which is glorious & heavenly.

Furthermore, out of the consideration of these foure sorts of persons signified in the preface of the Lords prayer, arise certain holy affections and dispositions whereby the heart is prepared to pray, and aright composed

*The disposition
of the heart
in prayer.*

in time of prayer: and they are in number sixe following.

The first is boldnes, in that we direct our prayers to him that is a Father.

Boldnes.

The second is charitie, that we pray not in particular, but in cōmon, intituling God our Father.

Charitie.

The third is humilitie, that we direct our prayers to him that in Iesus Christ is made of an enemy a father.

Humilitie.

The fourth is reuerēce, that we come to him that is an heavenly father, most mighty & glorious.

Reuerence

The fifth is heavenly meditations: for we direct our prayers to a heavenly father.

Holy meditations.

The sixth is faith, that ariseth from all the former: of each of which something shall be spoken in the discourse ensuing.

Faith.

And first of that boldnes and confidence which Gods children haue, in that they direct their prayers to him that is a father, who pitieth his children

*1. Of boldnes
Psal. 103. 13
Esay. 49. 15.*

Elay. 49. 15

more than an earthly father can, yea more than a most naturall compassionate mother doth or can pity the fruite of her wombe which she purchasech with so much sorrow and paine: which boldnes is to bee distinguished from presumption and impudencie, a thing too common to impenitent persons, who come into the presence of God, as a bard horie rusheth into the battell, or as a mad desperate ruffian challenging his enemy into the field, where they receive their mortall wound through their foolhardines: so these presumptuous persons either not regarding Gods iustice, or loosely perswading themselves of his mercie, still living in their sinnes, inconsiderately prease into Gods presence: who afterwards receive the iudgement of presumption in their owne consciences, if euer the Lord discover to them their palpable

palpable hypocrisie through true repentance: whereas the children of God approach with confidence to the throne of grace, hoping assuredly to obtaine mercie, and to finde grace to helpe in time of neede, because that God is our Father full of compassion and mercy, Iesus Christ is our high Priest, who hath a sympathie and fellow feeling of our infirmities, partaking flesh and blood with vs, & so with bowels of pitie yearneth toward vs complaining in our miserie. Wherefore when wee come before the Lord in prayer, we must learne to distinguish betweene this filiall boldnes, and foolish presumption, least wee iustly incur the reproofe of blind and bold bayards through our inconsiderate rashnes: for it is not lawfull for euery ruffling hackster to rush into the Princes presence; but if he doe, he shal be accounted

Heb. 4. 16.

ted a presumptuous person, and punished deservedly: but it is lawfull for the children of the Prince, who for so doing, passe not vnder the censure of rashnes or impudencie.

2. Of chari-
tie.

Secondly, charitie is here inclusiuely suggested vnto vs, seeing that Christ teacheth vs to say, not as in the Creede (*I beleene* (singularly, but respectiuely and charitably, *Our Father*: for euery man shall liue by his own faith onely, but not by his owne prayers onely:

Iam. 5. 16.

Pray one for another, saith *Iames*: but wee doe not reade it written, beleue one for another, (though one mans faith may bee an instrument of conuenance to another of externall sanctification, which is an outward title to, and participation of the meanes of grace and saluation). Wherefore seeing in our prayers we include our brethren, yea our enemies also, it is

1 Cor. 7. 14.

apparent

apparant that our prayers must be made in loue and charitie; so the Apostle teacheth, that wrath & malice must bee abandoned, when wee lift vp our hands in prayer to the Lord: so that the practise of many is reproveable that bring their prayers in one hand, and malice in another, being compounded as it were of strife and contention, of railing and reuiling, of slandering and backbiting, of malice and enuie, putting a kinde of felicitie in these fretfull and deuouring affections; who are to remember the condition of the fift petition of the Lords prayer gathered by consequence; that if we do not forgiue others, the Lord himselfe will not forgiue vs.

Thirdly, humilitie or humiliation and contrition is here presupposed, whereas we come to God as to a father, who was an enemy sometime, but now through the intercession and

G 4 propitiation

1 Tim. 2. 8.

Mat. 6. 14.

3. Of Humilitie.

Iam. 4. 6.

Luk. 1. 53.

Luk. 18. 14.

Iob. 42. 6.

propitiation of our Sauiour alone is become a father vnto vs. This therefore putteth vs in minde of Christs merites, and therefore of our sinne and miserie: which consideration is auaileable to perswade humiliation: surely that person which commeth before the Lord with a proud heart, and haughtie affections, shall want entertainment from the Lord: because God resisteth the proud person that neuer was humbled: and hee sendeth the rich away empty: and the boasting Pharisee shall depart home vniustified: but he that commeth into Gods presence, repenting in dust and ashes as *Iob* did; with a rope about his necke (and sackcloth about his loynes) as the messengers of the King of Aram, he that in his owne eyes is most vile, most wretched, most miserable, most abominable, is most acceptable to God, who giueth grace

grace to the humble, filleth the hungrie soule with good things, and iustifieth the despised Publican.

Fourthly, reuerence also is intimated vnto vs when wee intitule God an heauenly Father: for children come into their parēts presence with reuerence, so also it behoueth vs religiously to reuerence before so great a Maiestie as he is; who though he be a father, yet is also a consuming fire, to fall into whose hands is a thing most dreadfull. This honourable estimation, & reuerent feare, the Lord challengeth by vertue of his Fatherhood, as the Prophet *Malachie* pleading the Lords cause, reporteth; which will arise in our hearts vpon these grounds, duly prepondered.

First, if we consider that God is the Creator of vs all, and that it is hee that hath made vs, and we are his workmanship; then

4. Of reuerence.

Heb 12.29.
& 10.31.

Mal. 1.6.

5. Of blynde
imitations.
Plal 95.6.

Genes. 18.
27.

as *Abraham* confessed, so shall we: let not the Lord bee offended that we are bold to speake vnto him, being but dust and ashes: and as *Iob* saith, Behold we are vile when we speake vnto the Lord, that maketh ans were out of the whirlwinde.

Iob. 39. 37.

Heb. 4. 13.

Ioh. 4. 24.

Secondly, if wee seriously weigh with our selues that God knoweth the inward disposition of the soule; that hee searcheth the hearts, and trieth the reines; and that the bowels of the soule are seene of him, and requireth spirituall seruice of vs, himselfe being a spirit, it will worke in vs religious feare and reuerence with sinceritie, which is opposed to pride, rashnes and dissembling with God.

Thirdly, if wee consider with our selues the wonderfull attributes of God, as his heavenly omnipotencie, his exquisite iustice, his incomprehensible Maiestie, and glorie euery way infinite,

infinite; it may cause in vs rather attonishment and horror, than a bare and naked feare.

But of this doctrine ariseth a reproofe of their practise that come into Gods presence either with common & ordinarie affections, or with vile and base estimations, vpon whom the censure of irreligious and prophane persons may in some degree be charged, for that they look not vnto their feete when they come into Gods house: for there are some that come before God, as men that goe to the market to buy or sell, or to dispatch other ciuill businellles; or it may bee with lesse circumspection: for worldly men for the most part follow worldly affaires with great diligence, desire, and warines: but wee must be otherwise affected: for seeing prayer is a matter of religion, & directed to God our heauely father, for our euerlasting good, therefore

*A reproofe of
carnall affe-
ctions and
thoughts in
time of Pray-
er.*

Eccles. 4. 17.

¶
*Thoughts of
ciuil matters
reproued.*

Exod. 3. 5.

²
Hile and wic-
ked thoughts
reprooued.

therefore we must put on reuerence, and religion, in regard both of God, of our selues, & of that holy action, and doffe off ordinarie and common affections, as it were a paire of foule shooes of our feete with *Moses*, when wee come to talke with God, who is in the midst of the fire.

Others there are, more vile and base in their estimations, who bring before God the price of a dogge, or of an harlot: for this is the practise of many, who come to pray as the theefe to steale, the drunkard to the ale, the leacher to the stewes, or as ien that come from stealing, drinking and whoring: for when they haue wearied themselves with these sinnes, then they drop out of the stewes or Alehouse into the Church to prayer: these men say as the Priests and people sayd in the Prophet *Malachies* time, *The*
table

table of the Lord is not to be regarded: wherefore before wee appeare before the Lord, some time must be spent in preparing our hearts to prayer, that all carnall and fleshly affections may be set apart, & we thoroughly possessed with an honourable and reuerent regard of that holy busines: wherefore the Prophet exhorteth the true Iacob or Israélite to lift vp the heads of the euerlasting doores, that is, the cogitations and affections of the Soule which is eternall, that Christ the King of glory may come in; for sensuall and worldly thoughts and desires doe batre and locke the doore against him. And in the next Psalme the Prophet himselfe practiseth his exhortation (like a good Teacher) lifting vp his soule vnto the Lord when hee speaketh vnto him in prayer: for seeing wee pray to God our Father which is in heaven

Mal. 2. 7. 8.

13.

*Preparatiue
before prayer
needfull.*

Psa. 24. 6. 7.

Psal. 25. 1.

Mat 6.21.

Collof. 3. 2.
*Wandering
reprooned.*

uen and heauenly, therefore we must haue heauenly affections & meditations in time of prayer. Christ saith, where our treasure is there will our hearts be: If God be our treasure who is in heauen, our hearts & mindes will be there also: wherefore we must pitch our affections on things which are aboue, and not on things which are below: so that here falleth to the ground al wauing & gadding thoughts and desires in time of prayer, besides or contrarie to the matter vttered in prayer: as about our dinner, our money, our cattell, our pleasures, our suites and aduerlaries, and a thousand of like qualitie: so that if our prayers were written as we contriue them, & our by-thoughtes as parentheses interlaced, they would be so ridiculous, as that we might very well be ashamed of them: and yet alas God must haue such prayers of vs, or hee
must

must haue none; for wandrings wil creepe into the prayers of the most godly & vigilant, though in time of praier they watch their hearts with double diligence: which ineuitable infirmities being disliked & bewailed, shal not be imputed to Gods children.

And thus the fourth affection *viz.* reuerence, is requisite, by occasion whereof the hit holy disposition also hath bin handled, which is (as hath bin said) heavenly meditations & affection seuered from the world and worldly matters. Now therefore the sixth & last of these holy dispositions, is Faith, which is grounded vpon the former foundation: for seeing God is our Father, therefore we may be assured of his loue; and seeing hee is in heauen or heavenly, wee neede not doubt of his power; and seeing he is so in heauen as that he is euery where else (as hath beene said) wee may

6, Of Faith.

may bee sufficiently perswaded of his presence: adde hereto his truth and fidelitie, which will assure vs of performing his promises, and we may haue full assurance of faith: which may thus be singled out.

1. First, God is euery where, and so knoweth our wants.

2. Secondly, God is powerfull and omnipotent, and so able to doe whatsoeuer hee will.

3. Thirdly, God is louing and mercifull, and therefore hath will to doe for vs what is best.

4. Lastly, God is true, and therefore performeth his promises, and keepeth his fidelitie for euer. So that if these meditations frequent our mindes, our faith will marueilously be confirmed, which is thus grounded out of this preface. And these are the persons and affections of prayer.

Hauiing

Having thus discusſed the preface, which is the firſt part of the Lords prayer: now it followeth in like manner to intreate of the petitions, which are the ſecond part thereof and may bee termed the matter of prayer: in handling whereof generally this method ſhal be obſerved.

*The matter
of this prayer*

First, becauſe the petitions are propounded by our Saujour Chriſt in due order, ſome firſt, and ſome laſt; therefore the reaſon of this order ſhal be ſearched out.

*Rules for ex-
pounding the
petitions.*

Secondly, for that the words of ſome or all the petitions are doubtfull, therefore the ſenſe and meaning of the words in the next place is to be ſcanned.

Thirdly, ſeeing the words of euery petition are ſo ſhort, the contents are alſo to be obſerved for better inuention whereof, certaine rules muſt be remembered.

Whereof the firſt is, that ſee-
ing

*Rules for the
contents of
each petition.*

ing the petitions are as the Commandements, certaine generall heads, or places, whither the specials are to be referred, or else some speciall put for the rest, therefore a particular enumeration will be requisite of such matters, as by Rhetoricall discourse may arise: and here the figure *Synecdoche* and *Metonymia* haue speciall vse in most of the petitions.

A second rule is, that where good things are prayed for, euil things of the same kinde, as the hinderances & impediments of the good, are prayed against: and so the petitions containe supplications, and deprecations.

A third rule also is, that seeing this prayer is a perfect platforme of prayer or inuocating of God, therefore of necessitie there must place of thankfulness be had in this prayer: and hereupon it followeth, that in each petition, as wee pray for good things

things, so wee giue thanks for them: and as wee pray against euill, so wee giue thanks for immunitie and preservation from euill.

Hence therefore it followeth, that in euery petitiō fīue things are to be considered: which are these following.

First, the order of the petitions.

Secondly, the sense and meaning of the words of each petition.

Thirdly, the good things we aske, called supplication.

Fourthly, the euill we pray against, called deprecation.

Fifthly, the good wee giue thanks for, which is either in blessings conferred, or euill preuented, called thanksgiving.

Out of which consideration appeareth also the difficultie of vsing the words of the Lords prayer for a prayer: name'y, for that

*Fīue things
to be considered
in euery
petition.*

1. The order.

2. The sense.

3. Supplication.

4. Deprecation.

5. Thanksgiving.

*The difficultie
of vsing the
Lords Prayer
aright.*

*The difficultie
of vsing
the Lords
Prayer ar
right.*

that it is an instrument for seuerall purposes opposed each to other: as for good and against euill: in asking and praising, & that in euery petition: so that wee had neede vse great leisure in v uttering the words, deepe meditation in searching out the contents, & contrary affections in respect of contrarie objects, good and euill, and so forth or else very likely we shall in no mediocritie diuine the depth of the matters therein contained: and yet neuerthelesse I thinke it may lawfully bee vsed for a prayer, for ought that I yet conceiue. These things being generally prefixed, as materiall for the vnderstanding of each petition, it remaineth that wee descend to a particular discussing of them: and first they admit this distinction: Some of them respect God simply & mecrely, others respect vs also: now these prayers which concerne
God

God directly and simply, without any respect of vs, are propounded first of all: the reason whereof is diuers.

First, for that God is the absolute Lord of all the creatures, and hee must absolutely be regarded, all respect of our selues set apart: wherefore, if wee wanting our daily bread, and remission of sinnes, God thereby might gaine glorie, we ought to be content therewith. Hence we see how vehemently Gods children haue beene carried with fierie zeale of Gods glorie. The zeale of Gods house consumed Christ, famished *Elas*, and vrged the Prophet *Moses* to reiect his owne saluation; & caused *Paul* to wish himselfe *Anathema*: or at least to be content so to be.

Secondly, God in creating the world intended his owne glory, which was the first and chiefe end; and all other things, all
Gods

Ioh. 2. 17.

1 King 19.

14.

Exod. 33. 31

Rom. 9. 3.

Pro. 16. 4.

Gods creatures and ordinance
are but meanes to that end, as
our daily bread, remissio of sin,
strength against temptation,
Christ himselfe the Mediatour,
with al his workes & sufferings,
the Gospell, Magistracie, Mini-
sterie, the creatures & whatsoe-
uer else: that therefore which
was first in Gods intention, must
also be first in our intention, if
we be zealous of his glory aright.

Thirdly, Gods glory, kingdom,
& wil, are most deere to himselfe,
hee loueth them as hee loueth
himselfe: wherefore if we will be
like God, & approue our selues
to be the sons of our heauēly fa-
ther, & his faithful seruants, we
must loue & procure, & further
that which God our Father and
Master prizeth so highly.

Fourthly, God wil be honou-
red, his kingdome shall be enlar-
ged, & his will shall be fulfilled,
let all the men and diuels in the
world striue to the contrarie ne-

uer

uer so long or so much. Wherefore it is better for vs voluntarily to become seruiceable to his glory, kingdome, & will, than by resisting to take the soyle, & procure iudgement to our selues.

Lastly, Gods glorie is the end of the creatures creation, and all the vnreasonable creatures in the world aime at this end: wherefore the Prophet exhorteth al the creatures, of al kindes and mankinde of all ages and sexes, by necessarie consequence of an argument from the lesler to the greater, to laud and praise God. True it is that men and Angels of all the creatures are onely irregular and degenerate from the end of our creation, wherein we are inferior to the brute beast that perisheth: wee are the end of the vnreasonable creatures, and God is the end of man: wherefore as the creature is seruiceable to vs; so ought we also to be to God: for because

Psal. 148.

Psal. 149. 20.

we

we are rebellious to God, the creature prooueth rebellious to vs.

Thus we vnderstand the reason of this order, which the holy Ghost vseth in the petitions, preferring God before our selues, as reason requireth; which instructeth vs many waies. First, to the deniall of our selues, which is the maine doctrine of mortification; the full measure whereof, is the perfection of Christianitie, which consisteth both in affection, & that is continually to resolue to part withall, rather than to deny the truth, or to offend God; and in action, which is the confession of the truth vnto death: wherefore Christ in the Gospel teacheth, that he is not worthy to be his Disciple, that doth not in affection at the least, and resolution intend so to doe, viz. to forsake father and mother, wife and children, liuing and life

Luk. 14 26.

life it selfe for Christs sake: for hee must be our best beloued, as wee are his, and therefore his honor and praise must specially be intended & procured; which cannot be, if we loue any thing more than him: wherefore this order insinuateth this self deni- all, which is opposed to selfe- loue.

Cap. 2. 26.

Secondly, this order teacheth zeale to Gods glory, for procuring whereof wee are to spend our selues, and all we haue. The light account wherof deserueth a very sharpe reproofe. *John* the Diuine, prophesieth of a great haile, which like talents shall fall from heauen vpon men: and *Christ* hee prophesieth, that because iniquitie shall abound, the loue of men shall waxe colde: this colde haile and colde loue is now apparant in the world: it is marueilous to see how furiously the world flameth with contention about worldly pro-

Apoc. 16. 21
Mat. 24. 12.

fits and preferments, and yet how frozen their affections are to the obedience of Gods will the enlarging of his kingdome and the aduancement of his glory: whereas indeede the zeale of Gods glory should so possesse vs, as that in comparison thereof our care for daily bread should occupie a very meane place.

Lastly, this order teacheth vs the end of our daily bread, remission of sinne, and strength in temptation, namely the obedience, kingdome, and glory of God: for to this purpose doth God bestow vpon vs riches, honor, gifts, and graces, that we might imploy them to the best advantage of God who gaue them. The rich man must so vse his wealth, as that thereby God may gaine glorie: the honorable personage must account it his chiefe honor to honor God: the man of learning,

and

and speech, and counsell in like
manner; and so forth of the rest.
Hence it is that in the olde Te-
stament, the Lord requireth the
tenth of all: the increase whe-
ther of the earth, or of cattell, for
the maintenance of his worship;
which by proportion must also
be enlarged to whatsoever God
bestoweth vpon vs, as the tenth
of our learning, honour, wit-
tilldrom, and the rest, if they
were increasable, and commu-
nicable: but being otherwise,
tho he requireth & accepteth
that which may be had, a bare full
employment of them al, to the
further enlarging of his praise
in the world. It will may suffice
in general for the order of the
petitions. Now for the speciall,
the petitions which concern
God simply, & merely, admit
this distribution: for they re-
spect either the eudite the
necanes, procuting the honour
Gods glory, and nations in the

Exod. 22.

29.

Leuit. 27. 30

& 32.

For the rest
noting q. 1.

first petition, is the end: the kingdome and will of God, mentioned in the second and third petitions, are the meanes procuring the end: for God is glorified when his kingdome is advanced, and his will fulfilled.

The first prayer: *Hallowed be thy name.*

¹
The order of
this petition.

The first thing to be observed in this prayer is the order, why the end is before the meanes, why Gods glorious first prayed for, seeing that the meanes are in nature before the end: for it is impossible that God should be glorified, except his kingdome come, and his will be done: and vpon the advancing of his kingdome, and the obedience of his will, his glory is purchased. The reason of this order is to be fetcht from the Lords predestination & the Churches intention: for the Lord in his eternall counsell first propounded

ded his glorie, vuttering as it were this euerlasting decree in the first place: *viz.* I will be glorified by the creature: this being set downe, the Lord in the next place predettineth the meanes whereby this end must be atchiued: and therevpon hee vuttereth this second decree: *viz.* I wil aduance my kingdome, and cause my subiects to obey my will that by this meanes I may be glorified by them. And as this is the order of Gods predettination, so Gods glory is first in the Churches intention, who in all their actions and endeouors propound Gods glorie; whether it bee eating or drinking &c. they doe all to the praise of God. Which is the instruction that ariseth from this order; whence this exhortation is to bee deduced to all sorts of persons, whether the pnblike officer of the

1 Cor. 10.
31.

Esa. 5. 23.

1. Cor. 3. 1.

Math. 5. 16

common wealth, or Minister of the Church, or the private man: the Magistrate so ought to gouerne, as Gods glory may best be procured; and not to administer justice for rewards, or of affection, whereby it sometime falleth out that the iust and righteous man hath his righteousness taken from him, and the wicked and vngodly are justified, and so Gods honor is obscured. The Minister ought so to vse his gifts that God thereby may gaine glorie, and not to seeke himselfe by ostentation of knowledge, which puffeth vp and edifieth little without loue. Every man in his place and calling must so demean himselfe, as that hee may credit the Gospell, and adorne his profession, and that no aduantage be giuen to the aduersarij to blasphemie the name of God: but

we must so shine by our good works, that God may be glorified in all things: yea the man of trade & occupation in the exercising thereof, must seeke to honour the Lord, when as his worke & wares are such as may carry the commendation of honestie and truth, yea even in the iudgement of malice, and testimony of enuie it selfe.

Thus much for the order of this petition. The next is the sense and meaning of the words: they containe two things: first, the action: secondly, the object whereabout the action is conuersant or occupied: the action appertaineth to vs; the object of which action is the Lords; for wee must sanctifie, and his name must be sanctified: Gods name is any thing whereby hee is knowne vnto man, as one man is knowne vnto another by his name; for in the first

sense of the first petition.

what Gods name signifieth.

Genes. 2. 19
20. 23.

*Gods workes
are his name*

institution of names, where-
of mention is made in the hi-
storie of the creation; euey
creature had his name out
of his essence or assentiall pro-
perties; as is very probable by
the imposition of the name to
the woman who is so called
in the Hebrew of her matter,
as *Adam* also had his name
by God of his matter: the
earth being the matter of the
man, the man of the woman.
So then although God is not
nor cannot bee knowne of vs
by his essence, yet hee may
be knowne of vs by his pro-
perties and actions, which
may be conceiued and seene
of vs in some measure. Now
the things whereby God is
knowne, are his workes, and
his word; his workes mani-
fest vnto vs diuers things of
God, as the Apostle teacheth;
namely, his eternall power
and God-head: but his word
doth

doth fully and sufficiently discover whatsoever is needfull for vs to know of God: and that which is darkely and imperfectly shrouded as it were vnder a curtaine in the creature, the same cleerely and throughly is exposed to the view of all those that will search the Scripture: now Gods word doth describe God generally by titles and attributes. His titles are such as partly teach what God is not, as infinit, immutable, incorruptible, inuisible, incomprehensible, and such like: partly teach what God is, as God, Lord, *Iah*, *Iehouah*, *Elohim*, Father, Master, King, Creator, Preseruer, Redeemer, Iustifier, Sanctifier, Sauour, &c. Wherof the latter are affirmatiue, teaching something of God; the former are negatiue removing something from God. These are the Lords titles.

H 5

Gods

Rom. 1. 20.
Gods word is
his name.
Ioh. 5. 39.

Gods titles
are his
name.

Gods attributes
are his
name.

et. 2. dol

Gods workes
are his name.

et. 1. 4

et. 2. 4

Gods attributes are in like manner, his name; as his Power, Wisedome, Mercie, Truth, Goodnes, and such like; which doe not import in God any qualitie or accident, howsoever the resemblance of them in vs are onely qualities, in God his wisdome, is himselfe, and so of the rest. Yet these attributes teach vs many things of God: his workes are nothing else but effects of these and other his attributes and titles: as Election, Creation, Preservation, Redemption, Iustification, Sanctification, Salvation, Reprobation, Occécation, Induration, Damnation, Creatures, Ordinances, blessings, Iudgements; all which enlightened by the word, doe wonderfully declare what may bee conceived of God. Thus we see what is the name of God. Further wee are to inquire what

H

what

what it is to hallow or sanctifie Gods name. For further clearing whereof we must know, that Gods name, is not prophane or vnholie, though here we pray it may bee sanctified, and hallowed; for all the wicked men and Angels in the world are not able any while to blemish the name of God in it selfe, for God and his name are out of their gunshot: but because men doe merueilously prophane and dishonor the hely and reuerend name of God in themselves, and before others; it is hence that wee pray that Gods name, may bee vied of vs and others, with all holy reuerence and honourable estimation, as becometh the name of so great a Maieitie as is the Lord. A pearle or precious stone, cast into the ditch or myre, is still precious; but being set in gold or goodly vestiments, shineth

*what it is to
hallow Gods
name.*

neeth very beautifully : so though wicked men cast dirt and myre vpon the glorious and pretious name of God, by blaspheming, and cursing, &c. yet Gods name is still most excellent, though it doth not so appeare to vs : but when Gods children with religious reuerence handle Gods name, as in preaching, and praying, and deposing, being lawfully called, then Gods glorie and maiestic, glistereth brightly to the view of all the beholders. And this is to sanctifie or hallow Gods name. Wherefore as the Sunne is alwaies in it selfe, the fountaine of light, and shineth most cleerely, howsoeuer sometime wee see it not so, being either eclipsed by the interposition of the moone, or shrowded vnder a darke cloude, or couered from our sight by the earth : in like manner the name
of

A paterne of true Prayer .

of God alwaies is full of excellencie & glory ; howsoever the darkenes of sinne, and the foggie mist of ignorance & error doth obscure the same, and conceale it from our eyes. Summarily therefore, we pray in this petition, that as Gods workes & word are good & holy in themselves, so by thought, word, and deed, we cause them to appeare to our selues and others.

To sanctifie Gods name then is, first, to thinke, secondly, to speake of, thirdly, to vse the workes, and word of God reuerently. So that in this prayer we aske these things following principally, which may be reduced to five heads.

1. First, knowledge.
2. Secondly, acknowledgement of Gods excellencie in his Word, and in his Workes.
3. Thirdly, religious and reuerent affections according to the kinde of the worke, or part of the word.
4. Fourth-

3.

The supplication of this petition or prayer.

Five things needfull to the sanctifying of Gods names.

*First, know-
ledge.*

Ioh. 17. 3.

2 Cor. 13. 5.

1 Kin. 4. 33.

4. Fourthly, religious speeches.

5. Fifthly, religious actions.

First, that knowledge is necessary to the sanctifying of Gods name, will easily appeare, for that it is a necessarie precedent to reuerence and high estimation: for to know the excellencie of any thing, is a good preparatiue to a due valuation thereof: this knowledge is commended vnto vs as the way to life eternall: which if a man wanteth, he is but a refuse as yet: herein *Adam* excelled, who is thought to haue knowne the essentiall properties and formes of the creatures: herein *Salomon* excelled, who spake of all plants, beasts, foules, creeping things, and fishes; which knowledge of the creatures must needes stirre vp in them a marueilous admiration of the Creator, who had printed such excellent impressions of his Maiestie in his works.

Where

Wherefore the Prophet entering into consideration of Gods name in his works and word, breaketh forth into wonderment; as if to be that a man could not know but he must needs wonder also at the excellencie of them.

Next vnto knowledge followeth the acknowledgement of that which we know: which is a thing as materiall to the sanctification of Gods name as knowledge: for a man may know and resist his knowledge, and smooke out the eyes of his conscience, and set his knowledge and approbation together by the eares; as it fareth with many, who seeing, doe not perceiue, and hearing, doe not vnderstand. Wherefore though the Gentiles knew God, yet because they regarded not to acknowledge him as God, they could not glorifie him, as the Apostle witnesseth. This assent then to that we know, is meere-
ly

Pl. 19 & 8.

2. Acknowledgement.

Esa. 6. 9.

Rom 2. 22.

28.

3. Religious
affections.

1 Pet. 3. 15.

Act. 3. 20.

Pl. 116. 13.

Pl. 119. 120.

Pl. 339. 17.

Isay. 66. 5.

Ier. 33. 25.

Pl. 119. 97.

Heb. 4. 2.

ly requisite to the sanctification
of Gods name.

In the third place, the affections are to be moued according to the qualitie of the matter knowne: for as we must sanctifie Gods name in our mindes, so also with our hearts and affections, and that especially. Hence it is that we reade of diuers sanctified affections in Gods Saints, according to the diuersitie of the worke exhibited: as in a miracle, admiration, as it is apparant in the curing of the Creeple: in a blessing, thankfulness; which is called the praying of God: in a iudgement feare and humiliation, and trembling: in all the workes of God, loue: and so forth. As Gods workes varie, so our affections must moue. In like manner we must be stirred with Gods word, as to feare at the threatenings of the law: to reioyce and be comforted with the promises.

ses of the Gospell, generally to beleue, and to loue euery part of Gods word: thus if our hearts and affections bow and bend at the workes and word of God, wee sanctifie the Lord in our hearts, as the Apostle willeth vs. For it shall be needlesse to shew how vpon occasion of meditation in the attributes and titles of God, our affectiōs are to moue: for euery religious heart can sufficiently instruct it selfe therein. And thus God is sanctified within vs.

Now in the next place we must consider how the name of God must be sanctified before others, and the instruments thereof are our speeches and actions.

*4 Religious
Speeches.*

In the fourth place therefore we are by our speeches also to hallow Gods name: which is performed partly in such speeches wherein Gods name is not mentioned, partly in such wherein God is named: of the first sort

sort are, Assertions, and Affeuerations: of the second sort are, Confessions, Vowes, Oaths, Adjurations. In each of which it shall not be impertinent to insist a little for better declaration of this point.

Although there be no better words than the names of God, yet all our speeches are not fit to entertaine all good words; if we speake of ordinary and common matters, ordinary & common words will sort them well enough, & then it is good with a reuerent silence to honour Gods name. Wherefore the Iewes superstition may iustly challenge our profanenes: they did forbear to reade the name of God in the Scriptures, and we in our trifling talke doe not forbear to vsurpe the weightie names & titles of the most glorious God: Yea yea, or nay, nay, were enough for our trifling speeches: and if we debated mat-
ters

*Religious
silence.*

Affertion.
Mat. 5. 37.
Iam. 5. 12.

ters of better importance, verily or certainly, or assuredly, might fit our purpose well enough: but we offer that dishonour to God, which a Prince would not endure, that in euery toyish and vaine sentence wee should foyst in his name: for when we speake to a Prince or of a Prince, wee commonly giue titles of reuerence & honour to so excellent a personage; but the prophane multitude doe varnish their ribald and scurrilous talke with the fearefull names of a most ielous God, who will not beare that indignitie at their hands another day. Wherefore we in reuerence of the holy names and titles of God, which are most honourable and fearefull memorials of his excellencie, in our ordinary speech must with sanctified silence forbear the mentioning thereof. Indeed sometimes it falleth out that we either by calling from others,

Affeneratio.

Mat. 25. 12.

or

Confession.

1 Pet. 3. 15.

Mat 10. 32.

Pf. 40. 9 10

Oathes.

Jerem. 4. 2.

Adiuration.

1 Thes. 5.

27.

or from our selues, vse Gods names & titles in our speeches lawfully: as when we are called forth by the enemies of Gods truth to giue testimony there-to; which is a confession to the glory of God before his & our enemies: or when the Church requireth it, or Gods blessings bestowed vpon vs deserue it: or els when the Magistrate imposeth an oath of God vpon vs to speake the truth in matters otherwise vndeterminable, yet of necessary importance: where-in wee glorifie God with the witnes of truth, and knowledge of secrets: or otherwise when wee impose a charge vpon another with an imprecation from God for neglect thereof, adiuring men to their duties, with the consideration of Gods iustice which thereby is glorified: or finally when we either vpon conscience of our owne infirmities, whereof we desire mortifi-

tification, impose vpon our selues voluntary penance in abstinence from certaine matters, which pamper the flesh, being in our own power to performe. For strict obseruation whereof we binde our selues to the Lord, thereby honouring his holines: or els in way of thankfulness to the Lord for blessings desired or receiued. Promise vnto God, to the prayse of his mercie, matters acceptable vnto him, called in the old Testament free will offerings. Preaching and praying also are excellent instruments, whereby God is honoured in our speech; but they may generally be comprehended vnder Confession, and therefore I forbear to speake of them particularly. Thus is God glorified with the tongue, which the Prophet calleth his glorie, as that principall instrument wherewith God is glorified, the effect being put for the cause by a

Metonymia.

In

Vowes.

Eccles. 5. 3.

4.

Iudg. 11. 30

Psal. 119.

Psal. 108. 1.

5. Religious
actions.

Naturall
actions.

In the fifth and last place, we are by our actions also to glorify Gods name : which are of three sorts, naturall, civill, and religious. Naturall actions are such as wherein we communicate with the beasts and plants of the field, as eating and drinking, sleeping, procreation, and recreation : which actions are not so to be used of vs as brute creatures praise them, to whom the Lord hath giuen no limitation nor law, and therefore cannot sinne in excellēce, or the manner of using, they being no cause nor subjects of sinne properly for themselves : but wee to whom the Lord hath giuen reason and religion, as moderators of nature, and naturall actions, are to examine our selves in the exercising thereof, as that we faile not in the proportion, either by excellēce or defect, nor by the manner of their lawfull use, but that we alwayes

hedge

hedge our selues within the
compasse of those bounds
which the Lord hath limited to
vs; and here expressly the A-
postle mentioneth eating and
drinking, being naturall actions
to be done to the glorie and
prayse of God,

Now ciuill actions are of ano-
ther condition, viz. such as
wherein the brute beast parta-
keth not with vs, such as are
buying and selling, borrowing
and lending, giuing and taking,
letting and hiring, and other af-
faires of like qualitie, whether
Ethicall appertaining to ciuill &
mannerly behauiour; or oeco-
nomicall respecting the family;
or politique in the Common-
wealth: in all which Gods name
must be glorified through vs.
Hence it is that the Apostle pre-
scribeth rules to Masters & ser-
uants, husband and wife, Magi-
strate and subiect, Ministers and
all sorts of persons, how to de-
meane

1 Cor. 10.

31.

Ciuill actions.

Ethicall

Oeconomicall.

Politique.

Col. 3. 18.

19. 20. 21.

22. &c.

1 Tim. 3.

meane themselves, as that the Gospell of Christ, and the name of God be not blasphemed; but that even they which are without may be wonne by our godly conuersatiō euen in these our ciuill affaires: for falsehood, rebellion, and tyrannie, giue advantage to the vnbeleueer and mock-god to contemne true religion, and to dishonour God; when those that professe the feare of God, deny the power of godlines in their liues, causing their profession and praetise to contradict each other. Wherefore as the Apostle counselleth, we must walke worthie of the vocation whereunto we are called, that we may be a credit to our Master.

Ephes 4. 1.

*Actions
merely re-
ligious*

Now religious actions directly aime at Gods glorie, as being appointed by God to that purpose, and to no other: of which sort are the exercises of Gods word, and administration of the Sacra-

Sacraments, and all the parts of Gods worship publique or private; of which point because it needeth no prooffe nor illustration, I forbear of purpose to speake.

Thus it is manifest that both our thoughts and affections which are inward, as also our words and actions which are outward, are to be instruments of Gods glory, to our selues or others, according as their severall conditions may afford: and so it appeareth also what things we aske in this first petition or prayer.

Those things which wee pray against are in the next place to be considered, and they are opposite to the things we pray for, and they may be referred to five heads also, which are these following.

First, ignorance and errors.

Secondly, vanitie of minde.

Thirdly, a prophane heart.

I

Fourth

4
The deprecation
of this
petition of
prayer.

Fourthly, prophane speeches.

Lastly, prophane actions: all which are so many meanes to obscure or deface, or abolish the glorious name of God out of the world. Of these in order.

*Ignorance
dishonoreth
God.*

First, ignorance either of Gods workes or word, is the cause of prophaning Gods name: for as pearles cast before swine or dogs, so are the works and word of God among ignorant persons: swine or dogs will trample pearles vnder their feete in the durt, but skilfull Lapidaries will vse them carefully, and set them in gold and costly garments: so the ignorant people that know not the works or word of God, will contemne and reiect, or at least neglect the excellent instructions and documents of Gods glory therein exhibited, and so prophane the name of God: but they that know

know them may vse them a-
right, and glorifie God in them.
The dunghill Cocke, as the
fable moralizeth, regardeth a
barly corne, more than a preti-
ous pearle, knowing the profit
of the one, but not the price
of the other: so the blind dung-
hill people of the world, A-
theistlike through light estima-
tion, because of their ignorance,
preferre the durie commodi-
ties of this life, before the
glorious footsteps of Gods
Maiestie imprinted in his
workes and word, thereby mar-
ueilously disparaging the Lord
himselfe and dishonouring his
name.

Againe, ignorance being the
cause of superstition and er-
rors, as Christ teacheth: say-
ing, *Ye erre, not knowing the*
Scriptures, and *ye worship ye*
know not what: therefore it must
needes bee a maine cause of
blemishing Gods glorious
names

*Error disho-
noureth God.
Matth. 22.
Ioh. 4.*

names and memorials; for errors and heresies, are so many lies against the truth of God, charging false and slanderous imputations vpon God, making him the author of that which he abhorreth and condemneth, and as it is blasphemous to make God the cause of sinne, so is it of error: for it is to call God by a false name and to belie God, which is a great dishonour to God. For as it is a disgrace to a Prince to be belied, or blasphemed, or backbited: so is it much more inglorious and dishonourable to God, to make him the master and teacher of lies: for it is customable with false teachers and their followers, to father their doctrines vpon Gods word, which God himselfe inspired to his Church: and so by necessarie consequence, in that they are found liars against the truth of God, they

they shamefully dishonour
God.

In the second place also we
are to marke how vanitie of
minde prophaneeth the name
of God. The Apostle definieth
this sinne to bee the
withholding of the truth of
God in a lie; that is, to make a
false consequent or vse from a
true doctrine: to know God,
and not to glorifie him as
God: for example, to know
God to bee invisible, and yet
to make an image of him; to
know God to bee incorrupti-
ble, and yet to resemble him
to corruptible creatures, as
beasts, birds, creeping things,
&c. and thus the Gentiles
thinking themselves to be wise,
having some truths of God,
became starker fooles in de-
ducing y foolish & consequents
from truth, and so through
their vanitie of mind defaced
that truth with a lie: and this

*Vanitie of
minde prophaneeth Gods
name.
Rom. i.*

is a great indignitie offered to Gods truth. For as a subiect knowing his Prince, yet making as though hee knew him not, and so vsing himselfe vnreuerently before him, doth disgrace the prince: so they that know God, his workes and word, yet notwithstanding doe not glorifie God, but become vaine in their imaginations, and discourses, and conclusions from Gods word, and workes, thereby occasioning and encouraging themselves in licentious liuing, and by their liues denying the power of their knowledge, which otherwise might haue beene available to their salvation; doe shamefully abuse their knowledge, and iniuriously dishonour the truth reuealed vnto them, which they should haue glorified.

As blindnes and vanitie of minde, so prophauenes of heart

heart also, which in the third place commeth to bee considered, doth greatly dishonour God; which is when mens affections are not stirred according to the qualitie of Gods workes or word, his titles or attributes; and that is especially of three sorts.

*A prophane
heart disho-
noureth God.*

The first is an Atheists heart, which is the extinguishing of all affections in respect of God, for as an Atheist labourereth for a perswasion that there is no God, so also hee desireth that the feare of God may bee cleane taken away; also that the loue of God, the hatred of sinne, the loue of vertue, and of the word of God may bee put out; and that hee may liue as he list, without any conscience, or difference of good and euill, which is to bury the memorie of God, and to banish his name out of the world, which is the greatest indignitie that may be

*Atheisme dis-
honoureth God.*

*worldlines
dishonoreth
God.*

The second is a worldly heart, when a man is so estranged from heavenly matters, and so wholly possessed with the loue and liking of worldly things, as that he careth nor for God, nor any goodnes further than hee may gaine thereby; which men doe greatly dishonor God and his truth, making it a meanes of compassing the world; whereas indeede wee should make the world a meanes of religion: for to this purpose hath God created and bestowed the world vpon man, that thereby they might bee the better prouoked and furthered to the worship and glory of God; hither are to bee referred all couetous persons that minde nothing but their goods; all proud persons that minde nothing but the trimming of themselves, gay apparrell, and the credit of the world; all wanton

wanton persons that minde nothing but the pleasures of the flesh: generally all such as dishonor God by presuming any thing in their estimation, and affection before God: for seeing God is the chiefest good, and the most high, he therefore ought to bee the chiefest and most highly esteemed of vs, otherwise wee honor the creature more then the Creator, and dishonor God by communicating his glory to another.

Rom. 1, 25.

Securitie dishonoreth God

The third is a secure heart, when men that haue the grace of God in them, notwithstanding doe not so carefully and diligently stirre vp the grace of God, in the meditation and application of Gods workes and word, as the condition thereof doth require; for sometime it falleth out that euen Gods children slumber and sleepe: so wee reade that the

Cant. 5. 2 3.
2 Sam. 1. 2.

Church in the Canticles complaineth or excuseth her sluggish disposition: so wee reade that *David* slept in securitie, almost a whole yeere; in which time no doubt hee vsed the word of God, and the rest of Gods worship, though with dulnes, and great flatnes of spirit; whereby it came to passe, that much of Gods honor and glory fel to the ground, vnrespected of the Prophet: but then God is dishonored, when hee is not honored in that measure as the meanes afford, and our grace may permit.

*Prophane
speeches dishonor God.*

¶ Having hitherto intreated how Gods name is inwardly prophaned in our mindes and hearts, it followeth now in the next place, to speake how by our words and actions we dishonor God: and for our speeches, which is the fourth general head, we must remeber that they are especially of sixe kinde

First

First to speake of Gods
workes or word without reue-
rence and feare, and attentiu
respect to the matter: whether
it be in prayer, or preaching or
conference, or howsoever else,
for Gods word being so reuered
and honorable a name of God,
must with proportionable re-
uerence and honor be handled;
and therefore the Apostle wold
haue Preachers so deliuer the
word, as that the matter and
words be of the same nature;
for sanctified matter, must haue
sanctified words, and spirituall
matter spirituall speeches: o-
therwise the matter is dishono-
red by the words: therefore
the Scriptures phrase and rhe-
toricke is to bee obserued of
Preachers, that their sermons
may sauour of them as much
as is possible. Here also they
are to be reprooued that make
prayer a lip-labor onely; for
they speake to God of his word
and

1
*The euery
speech of
Gods word or
workes dis-
honor God.*

1 Cor. 2. 4.

13.

and adde no attention and reuerence, which is to dishonour that graue and solemne exercise of inuocation. Hither also appertain those curious schoole disputes, interlaced with philosophical quiddities, whereby Gods word is miserably stretcht, and rackt, and rent in peeces, and disfigured; as Christ was vpon the crosse by the souldiers: in summe, whatsoever vndecent, homely and vnmanerly metaphors, or comparisons, whatsoever false glozes and expositions, whatsoever railings and reuilings shall be vsed in disputations, sermons or tractats vpon the word; fall within the compasse of abusing the holy word of God: and the Apostles counsell is reiected, who willeth, that if any man speake, he should speake as the words of God.

1 Pet. 4. 10.

2.

Next to vnreuerent speech, are such as giue approbation to error

error or false worship, whether by word, or writing, as subscription to poperie, Mahometisme, or any other false doctrine or superstition. For if it be alleadged that though they by word or writing, may seeme to approoue that profession whereto they subscribe; yet they keepe a pure heart, free from any assent or allowance thereto. The answer is, that God will be glorified with the whole man, and not with the spirit onely, though that bee chiefly regarded of him, himselfe being a spirit, as Christ teacheth the Samaritane. The reason which the Apostle vseth to dissuade the Christian Corinthians, from presenting their bodies at idolatrous feasts, least thereby the weake bee emboldened to doe so likewise, is sufficient to enforce this conclusion, that no outward approbation must be given to superstition, least

*Approbation
of false doctrine by
word or writing dishonor-
eth God.*

1 Cor. 6. 20.

Ioh. 4. 24.

1 Cor. 8. 10.

11.

2 King 5.
18.

least others be deceiued thereby, & so Christ be dishonored. For that which may be alleadged of *Elisbaes* approbation to *Naman* the Syrian, is altogether impertinent, if the place be truly translated: for *Naaman* doth not desire indulgēce from God for idolatry which he purposeth to commit, as though hee spake in the future tense; but for that idolatry which he had formerly cōmitted; for indeede the words may aswell bee translated in time past, & so they are directly in the original. So then whatsoever may be alleged to the contrarie, it is manifest that all outward approbation of false doctrine, or worship by word or deede, is dishonorable and scandalous to our weake brethren. Let vs take heed therefore how wee receiue the marke of the beast in our foreheads, or our right hands, that is, that we by our gestures or subscription do

Apoc. 13. 16.

not

not approue the doctrine and superstition of the Pope, or the Turke, least by this meanes wee worshipping the beasts, and dishonoring God, our names bee not found in the booke of life.

After superstitious subcription, or approbation of false worship, follow mocking and iesting at or with Gods workes or word, a thing very common now a dayes; for euery wittie, or rather indeede witles braine, will be deuising and belching out the scum of their wit, in iesting and scoffing at Gods workes, or with Gods word, or other holy writings agreeable to the word, consecrated to the worship of God. These men in truth mocke God himselfe in that they mocke Gods workmanship: for the disgrace of the worke tendeth to the dishonor of the workeman: for the world hath Nick-names for euery one that hath either a great head, or
wry

Verf. 3.

3
Scoffing speeches about Gods word or workes dishonor God.

why necke, or long nose, of croo-
 ked backe, or lame legge, or
 that wanteth a hand, or an eye,
 or so forth: these deformities
 should stirre vpon vs humilia-
 tion, as being so many prints of
 Gods wrath in man: and if wee
 be free from them, to acknow-
 ledge with thankfull memorie,
 the mercie of God to vs that
 haue deserved as much: that so
 wee might glorifie God in his
 iustice and mercie: also the
 world, and especially the stage,
 which is a little world of wic-
 kednes, is full of Scripture iests;
 it would cause a mans hayre to
 stand vpright to heare how
 some please themselves in this
 kinde of Rhetoricke, which the
 diuell deuised and suggested in-
 to the mindes and mouthes of
 mocke Gods. We reade how
 seuerly God punished young
 children that mockt the Pro-
 phet, for his infirmitie of bald-
 nes, and his ministerie of pro-
 phecie.

2 King. 2. 24

pheticke: and the Apostles condemneth iesting, which notwithstanding the heathen man counted a morall vertue. Now if it be a fault for one man to mocke another; it is likewise a fault, and much more, for a man to mocke with the word of God: it is a great sinne also for vs to make our selues merry with the simplicitie of a naturall borne fooles: in all which Gods works & word, & so God himselfe is dishonored.

Furthermore, vaine oathes diminish Gods glory, when men vpon no necessitie, hauing no calling, in vaineroyes vsurpe the name of God, or the name of Gods workes, as by this light, fire, salt, bread, or the name of false gods, or worship, as the Masse, our Lady, Saints, &c. In all which God is dishonored either directly or immediately, as in vsing Gods titles or attributes, or the

parts,

Vaine swearing dishonoreth God.

Matth. 5. 34

Mat. 23. 16.

17. 18. 19.

20. 21. 22.

Psal. 16. 4.

Exod. 23. 13

parts of Christs body or soule, idly & fruitlesly, or indirectly, & by consequence in calling to witnes the works of God, which are so many memorials and testimonies of God; as faith, troth, &c. Or lastly in calling to witnes false gods, or false worship, which is to rob God of his honor, & giue it to another which is no god; a matter of most fearefull blasphemie.

5
Periurie dishonoreth God

After vaine swearing, as an higher degree of dishonoring God, followeth periurie or false swearing, when we cloake false witnes vnder the Lords skirt, wherein, as much as in vs lieth, we make God the voucher of a lie, who is notwithstanding the God of truth: how great a dishonor is offered to God by this course, is so apparant as that it neede no illustration.

6
Blasphemie dishonoreth God.

In the last place, blasphemie occurreth, than which a greater despite or disgrace cannot bee offered

offered vnto the Lord, which is to reuile and raile vpon God, called in the Scripture, cursing God; a sin so great, as that it was dreadfull to the holy Penmen of Scripture to vse the word, and therefore they vse the contrarie word, blessing in stead of cursing, as the wife of Iob said to him, *blesse*, that is; *curse God and die*: howsoeuer some expound the place otherwise. The haynousnes of which sinne is so great, as that the Lord hath punished one degree thereof, called blasphemie against the holy Ghost, with the most fearefull punishment of finall impenitencie, in regarde whereof the sinne commeth to be unpardonable.

Iob. 29.

Math. 12.

Thus also we see how, and how many waies we dishonor God by our prophane speeches; not that there are no more, but these are the principall. Now it followeth in the last place, shortly

*Prophane
actions disho-
nor God.*

shortly to consider of those prophane actions whereby God is dishonored. Concerning which it must be knowne, that all our euill deedes doe in some measure staine Gods glory, either directly or by cōsequence, but yet some are more properly said so to doe, and they are these ten which shall be handled in order following.

*I
Idolatrie dis-
honoreth
God.*

The first is idolatrie, which is the making of an image of God: the worshipping of that image made; or the making and worshipping of an image of a false god: by all which meanes God is dishonored in the highest degree: for to resemble God in an image, is to make the Creator like the creature, betwixt whom there is no comparison, the one being infinite, the other finite: and therefore euery image is a lie of God, and so dishonorable to God. Againe, to worship that image made, is
to

to honor a lie; and to giue to the workemanship of man, that which is due to God onely; and this is to rob God of his honor, and to impart it to a stocke or stone. Lastly, the making and worshipping of an Idol, which is the image of a false god, is most shamefull, for therein we forsake the true God, & follow our owne inuentions, and worship the picture or shape of that which is nothing in the world as the Apostle speaketh, or else is the diuell: for indeede when we doe worship Idols, we worship the diuels. 1 Cor. 10.

Superstition followeth in the second place, which is the worshipping of the true God after a false manner: as the Turke worshippeth the true God, according to the tradition of *Mahomet*: the Papist worshippeth the true God, but with mixture of much drasse of mans inuentions, feiring and making scruple

3

2

*Superstition
dishonoreth
God.*

scruple where there is no cause of feare : and taking libertie to inuent and deuise meanes and waies of worship, where they should not : and thus they blemish Gods glorie in taking vp-on them authoritie to prescribe and impose such a worship vp-on the Lord which his wisdom neuer determined, thereby controlling Gods wisdom with their inuention and wil-worship.

*Curious Arts
dishonoreth
God.*

To Idolatrie and superstition may be annexed, as neere of kinne, all Witchcraft, Sorcerie, Magicke, Charming, Southsaying, Figure-casting, Palmistrie, Necromancie, and whatsoever other deuilish arts the idle brain of curious Naturalists haue deuised, all and euery whereof containe in them a secret idolatrie and superstition at the least, if they haue not openly contracted with the diuell, whom they adore, or pay titheto, of their

their bloud; or recompence
some way or other for his o-
bedience, suggestion & service
performed at their becke: where-
fore all those that had vsed such
curious Artsto the dishonor of
God, after their conuerſion
burned their books at Ephesus,
as the Euangelist reporteth in
the Acts: in which storie there
are diuers points very worthie
obseruation to this purpose; as
that they were learned men that
vsed these Crafts, and that their
learning was out of bookes,
and their bookes were worth
eight hundreth pounds: which
declare plainly that they were
writings of Astrologic or Ma-
gicke, or Southſaying, and the
like, and not of witchcraft only,
which vsually is not commi-
ted to writing, but learned by
obseruation or tradition: fur-
ther it is to be considered, that
they did not sell but burne
their bookes, as it were pre-
uenting

Act. 19. 19.

³
Sacriledge
dishonoreth
God.

uenting the vse of them to others, because they were conuicted in their consciences of the dishonour which came to God thereby.

In the third place, after Idolatrie and superstition, which respect God and his worship, succeed sacriledge and simonie, which respect the meanes of Gods worship. Sacriledge is when violence is offered to holy places, things, persons, or times, &c. as if men should take away Churches, and Church-livings, and so overthrow the Callings of Churchmen, and conuert the times appointed to Gods seruice to Faires, and Markers: by which practises it commeth to passe that Gods worship perisheth, and prophaneenes preuaileth, and the Lord is either forgotten, or dishonoured. Thus did the King of Babel commit sacriledge, when hee destroyed the

2. Chro. 36.

the Temple, and carried away the vessels of the Lords house to Babylon, and used them to common offices, as in banqueting: thus did Christ prophesie after *Daniel*, that the abomination of desolation should bee set in the holy place: thus did the people prophane the Temple, making it a market place in our Saviour Christs time. Diuers other examples there are in the Scriptures of this kinde: but these may suffice, to shew that such sacrilegious practises greatly dishonour God, as being meane to abolish or defile Gods worship. *Simony* also is no small cause of defacing Gods glorie, which is, when offices Ecclesiasticall are set to sale: whereby as *com- mands* col. *posse*, that unworthie persons by money preposse the places of Ministry and maintenance, which should be conferred upon persons without

K God

Mat. 24. 15.

Ioh. 2. 15.

4
*Simony disho-
noureth God.*

2
*not in the
commandment*

God hath qualified competently to such functions. Hereby it commeth that ignorant and wicked Ministers creep into the Church, which are fitter to keepe swine, than to feede the flocke of Christ, meeter to bee Masters of misrule, than rulers of Gods heritage: and so the people perish for want of knowledge, or goe astray after their blinde guides, and God is greatly dishonoured by people and Pastors: besides the indignitie which the Ministerie ecclesiasticall sustaineth, that it should be valued with money, which is the meanes of conferring the inualluable gifts of the holy Ghost, which are not to be bought withall the worlds good.

AA. 8. 18. 19
20.

5
Persecution
dishonoureth
God.

Having spoken of those sins which respect God and his worship, or the meanes whereby God is worshipped: now followeth a sinne which is committed

committed vpon the persons that worship God: which generally is termed Persecution, and that either of the Preachers or preceptors of the truth: which is a manifest indignitie offered euen to God himselfe: for the Ministers are Gods Embassadors, and euery true professor is a member of Christ: wherefore as the Prince is then disgraced, when his Embassadour is shamefully intreated, so is the Lord dishonoured in his Ministers and messengers: and as Christ was abused when his bodie was crucified vpon the crosse; so is he also now when the members of his mysticall bodie are persecuted.

And these are the five grand-sinnes of Gods dishonour in actions and practise: there followe five other of lesser disgrace, whereby notwithstanding God is blemished in his glorious name.

6

Vnreuerent
vsing Gods
word and sa-
craments dis-
honoreth God.

In the next place therefore we must consider that God is dishonoured, when his Word and Sacraments &c. are vnreuerently vsed, which falleth out fundrie wayes: sometimes by want of attention our minds and hearts and eyes are in the corners of the world, about our worldly affaires, so that the matter handled in the word and Sacraments passeth into the ayre without attention and consideration: otherwhiles through the sleepe and sluggish disposition of the flesh, a great drowfines of the soule and body falleth vpon vs, so as either we heare not at all, or else we heare onely as the man in the Gospell saw men walke like trees: at other times we carpe at the word and blame the Preacher: some come to catch and to intrape: none of vs all doe so heare as that there is no fault in our hearing: for the best of vs neglect
some

some, forget other, dislike this, or doe not applie that doctrine or exhortation, reproofe or consolation: whereby Gods word loosing part of that reputation which it ought to haue of vs, is in part also disgraced by vs.

After the vnreuerent vse of Gods word, followeth the vnreuerent vse of Gods creatures and ordinances, which hee in mercie permitteth vnto vs, for the refreshing of our bodies and the inferiour faculties of the soule, wherein wee communicate with the bruit beast: for seeing therein God manifesteth his mercie and loue, and goodnes to the creature, we are not to neglect the same, but with due animaduersion observe all those his attributes, and further take heede, that we doe not immoderately glut our selues with the creatures and ordinances of God, but with a necessarie and pleasurable sobri-

7
The vnreuerent vse of Gods creatures and ordinances dishonoureth Gods as meates, and marriage.

1. Tim. 4. 4.

5.

8
*In considera-
 tion of Gods
 workes disho-
 nourish God:
 of wonders
 and miracles.*

9
*Of ordina:ie
 workes of
 Gods prou-
 dence.*

etic, as occasion serueth, relieue
 and comfort nature, and pro-
 uoke our hearts to the glorie
 of the Creator, who hath made
 the infinite varietie of the crea-
 tures to refresh and delight man.

Amongst the creatures and
 workes of God there are some
 extraordinarie, as miracles, and
 wonders: others ordinarie,
 whereof some are iudgements,
 some blessings; all which seeing
 they teach vs excellent things
 of God, are not to be ouerpas-
 sed inconsiderately: for miracles
 and wonders being strong im-
 pressions of Gods power and
 Godhead, ought to smite deeply
 by extraordinarie affections, as
 admiration and astonishment
 into our hard hearts, least God
 thereby bee dishonored: and
 euen the workes of God which
 ordinarily befall, are so many
 witnesses of Gods prouidence
 to mankind, which are not
 sleightly to bee ouerpalled: for

he

hee that cannot see and acknowledge the glory of God in the heauens, and the interchangeable course of day and night, Summer, Haruest, Spring, and winter, &c. is as blinde in not seeing Gods providence, as the mote is to the Sunne: and so through his negligent or wilfull inconsideration, Gods glory is darkned at noone day: whereas in them all the attributes of God shine most cleerely, as his power, mercie, wisdom, iustice: and to this purpose the Prophet hath composed whole Psalmes.

*Psal. 104.
and 136.*

Amongst Gods ordinances lots obtaine a speciall place, which as it seemeth must not bee vsed but in weightie and serious busines, for so the examples of Scripture where lots haue beene vsed doe certifie vs: as about life and death, election of Ministers, distribution of inheritance, and matters of like

10

*Lots in sport
seeme to disho-
nour God.*

Pro. 16. 33.

1 Sam. 14.

41. 43.

Ios. 7. 14.
1. Sam. 10.
20.
Act. 1. 16.
Num. 26. 54
&c.
Mat. 27. 35.

consequence; and the Scripture expressly doth the abuse of lots in the souldiers, that cast lots for Christs coate without seame: and as it seemeth for men to sport and play with lots, is to dishonour the immediate providence and direction of God, wherethe wit and arte of man hath no place: but in this point I doe not delight to bee iudg; seeing it is a matter something controuersall. *Now shall we*

Thus we see these prophane actions whereby God especiallly is dishonoured: and so the deprecation of this petition is in some sort opened, to be against whatsoever wants, thoughts, affections, speeches, and actions, are any way dishonourable to the Lord. Now the last thing to be considered in this first petition is the thankgiuing.

We giue thanks vnto God for these good things which he hath bestowed vpon vs, and

The thank-
giving of the
first prayer
or petition.

and others his children: as

1. Knowledge of his word and workes.

2. Acknowledgement of the same.

3. Religious affections, speeches and actions.

Also we giue thanks for that hee hath wrought the contrary sinnes in some measure, both in vs and our brethren: as first, ignorance: secondly, error: thirdly, Vanitie of minde: fourthly prophanenes in affection, speech, and action: the particulars of all which may easily be collected by the former tractate in the supplication and deprecation. And this also in briefe may suffice for the thanksgiving.

For a conclusion of this petition let this generall rule be remembered, that what soeuer vertue is commanded in the three first commandements, that is here desired: whatsoeuer sinnes

are here also prayed against: for the vertues appertaining to Gods worship are worthie meanes of honouring, and the contrary vices are so many cloudes that hinder the cleere Sunne-shine of Gods glorie in the world: wherefore whosoever listeth more particularly to search into these matters, let him search the writings of the learned, expounding the commandements. This is the first petition concerning Gods glory, which is the end of all: now followe the two petitions which inferre the meanes of his glory: and first that of the Kingdome of God.

Thy Kingdome come.

¹
The order of
the second pe-
tition.

This petition in order of nature goeth before the third, as the cause before the effect: for Gods Kingdome is that only meanes which enableth vs
to

to obey his will. First, God must erect his Kingdome in our hearts, and wee must bee his subiects before wee can yeeld obedience to his lawes : from which order ariseth this instruction: That a man can neuer keepe Gods will till hee haue Gods grace; or a man can neuer keepe Gods lawes till he be Gods subiect, and God bee his Lord and King, to rule and ouer-rule him; or (which is all one in effect) good workes proceede from grace; for without faith (which is the root of grace) it is impossible to please God; or whatsoever is not of faith is sinne: or the end of the commaundement is loue, out of a pure heart, and a good conscience and faith vnfained: and the necessarie consequence of this doctrine is: that whatsoever a man doth, wanting grace, is sinne: whether they be actions naturall, ciuill, or religious

Heb. 11.
Rom. 14.
1. Tim. 1.

Pro 25. 8.
Esa. 1. 13.
Matth. 7. 21

Five things
in every action.

1. Actio.
2. Agens.
3. Modus agendi.
4. Res mota.
5. Pateriens.

How preaching
is good or
bad.

religious: for some Preachers, and Prophets in the day of iudgement shall bee found workers of iniquitie.

Here notwithstanding wee must remember to distinguish betwixt the action and the manner of performing the action: the agent, the ouerseer, and the matter, the action is naturall: the manner of performing the action morall; the agent is *terminus à quo*, the efficient cause: the object is *terminus ad quem*, or the patient vpon whom the action falleth. Now to all those must be added the matter or the thing moued. This distinction being remembred, let vs take for examples, preaching and almes.

The vttering of the voyce in preaching, is action, good in it one nature; the matter of preaching is good, the holy word of God. The object whereupon the action is occupied

pied is a godly man, the hearer of the word: all which make the action so farre forth good: but the agent, and the manner of performing the action may turne it to sinne: for if the agent, that is, the Minister or Preacher be a man out of Christ, wanting faith and grace, being no member of Christ, nor subiect of his Kingdome, he cannot possibly obey his will, but the fountaine being vncleane, the stream flowing from the fountaine is vncleane also. Againe, if the Preacher erre in the manner of doing the action, though he be in Christ, as if he Preach Christ of contention or malice, and so forth, his preaching may proue sinne: sin I say; not to the godly and carefull hearer, nor in it selfe, but onely to the Preacher. In like manner, the reaching faith of the hand in giuing almes, is good in nature; the money or matter giuen is Gods creature; the person

*How almes is
good or bad.*

1 Cor. 13.

to whom the almes is offered, a godly man : but if either the person that giueth the almes, or the manner of distributing be vitious as aforesaid : as if the proud Pharisee should cause a Trumpet to be blowne for ostentation and vaine-glorie, he being not qualified with the foundation and forme of a good worke ; all his almes, if it were all his substance, were abominable in the sight of God, as it came from him, and as good as nothing, as the Apostle teacheth. This distinction then being remembred, will cleere this doctrine, that the good-deedes of wicked men are sinne: from whence the conclusion also will follow, that the wicked in the day of Iudgement shall be condemned for their good-deedes. This besides that it sheweth the doctrine of the Church of Rome, which teacheth good-workes before grace, and their
me-

merit of congruities: it teacheth vs further to labour for two things: first, that wee haue the foundation of a good worke, which is faith in Christ, by and through whom our persons and actions are accepted of God. Secondly, that in all good workes we haue the forme and manner of doing, which in generall, the Apostle calleth loue, not onely to God, ayming at his glory, which excludeth vaine-glorie and hypocrisie; but also to man, intending the benefit of him, to whom the good worke is intended. And this is the doctrine and vse which ariseth from the order of this petition before the third.

1 Tim. 1. 5.
1 Cor. 13.
1. 2. 3.

The sense and meaning, which is the second thing to be obserued, followeth: wherein these two things are to be considered, as before in the first petition, viz. the object, and the action, that is to say: First, what Gods King

2
*The meaning
of the second
petition.*

*What Gods
Kingdome is.*

Kingdome is : Secondly, how Gods Kingdome is said to come.

Gods Kingdome, which is the first point, is the heavenly policy or regiment, which God through Christ exerciseth in the hearts of the faithfull by his spirit and word in this life, and by glory and blisse in the life to come : in regard whereof the Kingdome of God is called the Kingdome of grace, when it is begun in the consciences of the faithfull, and continually cherished and increased by all the holy meanes of saluation ; and it is called the Kingdome of glory, when it is consummate and perfectly accomplished, the Saints yeelding absolute obedience to the will of God in heaven ; whence issueth the glorious happines of the creature. For better vnderstanding of this point, what the Kingdome of God is, consider shortly these
twelve

twelve points which followe.

Who is the King? Christ Iesus as he is God & man; where we must know that the Father, and the holy Ghost are not excluded: but all the creatures, of what excellencie soeuer. *Heb. 2.*

5. Who are the subiects? They

are of two sorts: true subiects, who are the whole companie of beleeuers wheresoeuer: and counterfeit subiects, who though they be in the Church, yet are not of the Church; which distinction is grounded, *1 Ioh. 2.*

What are the lawes? They are the law of nature, which is the decalogue: and the law of grace, the summe wherof is contained in the Gospell, namely, faith and repentance; and obedience, which is the summe of the decalogue.

Who are the enemies? They are these ten following. First, Sathan: secondly, sinne: thirdly,

ly, death: fourthly, hell, or the
 graue: fifthly, damnation: sixthly,
 the world: seauenthly, the flesh:
 eightly, the Pope, & all Papists,
 & heretikes: ninthly, the Turke,
 and all Pagans: tenthly, the hy-
 pocrites, Atheists, and all pro-
 phane and professed wicked
 men.

5 What rewards to the subiects?
 They are in this life, all good
 things that may profit them, and
 freedom from all euill which
 may hurt; & in the life to come,
 euerlasting happines in heaven.

6 What punishments or cha-
 stisements? The punishments
 are all taken away in Christ,
 who hath vndergone them for
 vs: yet there remaine correcti-
 ons of diuers sorts to morture
 and discipline vs, and to keepe
 vs in awe, and so forth.

7 What weapons to resist our
 enemies? The weapons are spi-
 ritual, namely, faith, hope, loue,
 righteousness, the word, prayer.

Ephes. 6.

What

What is the time of this Kingdome? It lasteth so long as the world endureth in that outward policie, and forme of gouernment established by the Word.

8

1 Cor. 15. It lasteth for euer, euen so long as God is God, in the most gracious and glorious regiment thereof in heauen, these outward meanes ceasing.

What is the place of this Kingdome? There are two places, the one is in this world, where the Church is militant, fighting against her enemies: the other is heauen, where the Church is triumphant, raigning for euer.

9

What are the offices and officers of this Kingdome? The offices and officers, (besides these that were temporarie, as Prophets, Apostles, Euangelists) are these following.

10

The first office is teaching, and that officer is called a Doctor.

The

8 The second is exhorting, and that officer is called a Pastor.

The third office is ruling, and that officer is called an Elder; in the Church of England, he is called a Bishop.

The fourth office is distributing, and that officer is called a Deacon.

The fifth office is shewing mercie, which officer is called a widow. These are all set downe.

Rom. 12. 7! 8.

61 The questions that are betweene the reformed Churches concerning these officers and officers, I of purpose spare to handle, being both unfit to debate them, and loth to offend; onely I wish that such controuersies might be ended by Councils, & that the peace of the Church might be kept.

11 Who is the Deputie or Vicar of this King? There is no one person Christs Lieutenant: for wee renounce the Pope, who is

ad T

Anti-

Antichriſt; but we acknowledge
euery King in his Kingdome,
the ſupreme Governour in all
cauſes, and ouer all perſons, as
well eccleſiaſtical, as ciuill, next
and immediatly vnder Chriſt:
which Prince hath authority to
ſubſtitute eccleſiaſtical Magi-
ſtrates according to the Word,
for the policy of the Church, in
the exerciſing of iuriſdiction,
viſitation of Churches, and or-
dination of Miniſters; which
perſons in England are called
Biſhops.

What are the properties or
qualities of this Kingdome? It
is ſpiritually not worldly, and
exerciſed vpon the Conſcience
wherein it differeth from the
ciuill ſtate.

Thus we ſee what Gods king-
dome is: now we are further to
enquire how Gods Kingdome
is ſaid to come; namely;

1. When it is created or
eſtabliſhed where before it was
not.

2. When

And well
known
to all

11

*How Gods
Kingdome
cometh.*

2. When it is enlarged and increased where before it was.

3. When it is repaired or restored from some former decays.

4. When it is perfected and accomplished fully : of each something.

*How Gods
Kingdome
is erected.*

First, Gods Kingdome is erected and set vp generally and specially : generally, when it is entertained by publike consent in a Countrey or Kingdome; and that is when the Magistrate by law doth establish the worship of God according to the word: and execution is done accordingly: and when the Ministers, in their ministry teach & minister the word and worship of God established. Specially the Kingdome of God is established or erected, when men by the word of God are converted to the faith, & outwardly make profession thereof. Thus Gods Kingdome is set vp.

Second-

Secondly, Gods Kingdome is enlarged; both when there are new subiects made, when as before they were enemies, that is to say, when there are added to the Church, such as shall be saued, or when they that are ordained to life euerlasting beleue: as also when the former subiects are confirmed and bettered, that is, when such as are within the Church, and doe beleue, grow in grace, and in the knowledge of our Lord Iesus Christ.

*How Gods
Kingdome is
enlarged.*

Thirdly, Gods Kingdome is repaired from two great ruines and downefalls especially: the one of doctrine, the other of manners, and they are both of them vniuersall, and particular; for there are some which depart totally from the whole doctrine of the faith of Christ, as when a Christian becometh a Turke, and some depart onely from the whole doctrines:

*How Gods
Kingdome is
repaired.*

the O of
in which
Arguall

that with
in which
Arguall

How Gods
Kingdome is
perfected.

trines: as they in the kingdome
of Antichrist. Again, there
are some which being baptiz-
ed & professing Christ, powre
out themselves afterward to all
manner of licentious wicked-
nes: others fall into some par-
ticular sinnes, as adultery with
David. Now if a man recouer
again from false doctrine, as
from Tureisme, or Papisme,
that repayre is dogmaticall: but
if a man recouer by repentance
from lapse into sinne, that re-
paire may be called morall: all
which kinde both of Aposta-
cie, and backsliding, and of re-
paring and restauration, may
sometimes befall a whole king-
dome or common-weale, as
well as particular families or
persons.

Lastly, Gods Kingdome is
perfected & fully accomplished
at two times: The first time is
the day of a mans death: the
second time is the last and ge-
nerall

nerall day of iudgement.

The day of death is the special perfection of this kingdome in the subiect that dieth, for then grace is perfected and consummated.

The day of iudgement is the generall perfection of this kingdome in all the subiects thereof, which shall either die, or be changed suruiuing at that day. The special perfection of this kingdome, is the glory of the soule onely in sanctification and saluation: the generall perfection of this kingdome, is the glorie both of body and soule, of the whole man, which then shall perfectly, according to the measure, bee sanctified and glorified. Thus wee see how the kingdome of God cometh.

Having now deliuered the meaning of this second petition, it followeth according to the order propounded to speake

L

of

of the contents thereof, in the supplication, which is the third generall.

3
*The supplica-
tion of the se-
cond petition.*

1 Tim. 2. 3.

1. Godly Ma-
gistrates sur-
tise Gods
kingdome.

The things which we aske at Gods hands in this petition, are these following: the first concerneth the Common-wealth, viz.

1. Godly Magistrates, for whom the Apostle willeth to pray: teaching that it is a thing good and acceptable in the sight of God our Saviour so to doe: and the Wiseman forbidding to curse the King, and the rich, on the contrary signifieth that wee should pray for them and blesse them: for the negative includeth the affirmatiue and contrarily: for Magistracie is an excellent meanes to further the kingdome of Christ: and therefore they are compared to nursing fathers and nursing mothers by the Prophet: for as parents doe both beget and bring vp their children, so god-

Eccles. 10. 20

Eccles. 49. 23.

ly Magistrates doe erect and maintaine the faith and true religion by the sword: hence it is that the Kings and Queenes of England are intituled *Defenders of the Faith*: which is the most royall part of the title royall.

2 Wee pray in this petition that the godly Magistrates may make godly lawes, and establish the whole truth of the word, and see that both the tables of the Commaundements be obserued: for the Apostle in the former place to *Timothe* expresseth the substance of the Magistrates dutie which is to procure that the subiects may leade a peaceable and quiet life in all godlines and honestie; where there are three things appertaining to the Magistrate, which he must endeavour for his subiects: Peace, Godlines, Honestie, which doe comprehend the substance

2. *Godly lawes with due execution further Gods kingdome.*

1. *Tim, 2. 2.*

substance of the whole law of God: such Kings were *Dauid*, *Iehosaphat*, *Ezechias*, *Iosias*, *Nehemiah*, *Zorobabel*, *Hester*, and *Mardochai*, whose care was to establish wholesome lawes, to ouerthrow Idolatrie and superstition, and to procure the peace of the Church and Common-wealth. Such lawes did *Darius* and *Artaxerxes* procure to bee made, for restoring the worship of God in Ierusalem, although they were Hea-then Kings, who in some sort did helpe forward the kingdome of God.

The second thing wee aske appertaineth to the ministerie of the Church.

1. *Able Ministers further Gods kingdom.*

1ath. 9, 37.

8.

1. Able and faithfull Ministers, which both haue gifts, and willing mindes to empley their gifts in their Ministerie, to the glorie of God, and the edification of the bodie of Christ. This is that which Christ teacheth

teacheth his Disciples to pray for, that seeing the haruest is great, and the labourers few, therefore the Lord of the haruest would send forth labourers into the haruest: & the Apostle willeth the Thessalonians to pray for him and other the Ministers of the Gospell: for next vnto godly Magistrates are godly Ministers, the one establish Gods worship, the other teach Gods worship; hence it is that as Magistrates are called nursing fathers and mothers, so Ministers are called Gods fellow workmen, builders, shepheards and such like: for that they feede the flock, build the citie, and performe the worke of the Ministerie outwardly as God doth inwardly: yea there are more excellent titles giuen to the Ministerie in the holy Scripture than to Magistracie, as that they are the light of the world,

2 Thess. 3. 1

2 Cor 3. 9.

Psal. 82. 6.

*A powerfull
Ministerie
furberish
Gods king-
dome.*

the salt of the earth, Christs Ambassadors: indeede there is onely title giuen to Magistrates before Ministers, that they are termed *Gods*; which is not so much in regard of their office, as of their superiority and authoritie ouer all persons: whereas the titles of the Ministerie are rather giuen to the office than the person,

2. Wee pray also that these Ministers may faithfully, powerfully, and zealously exercise their offices ministeriall, not onely in preaching, but also in gouerning the Church: as in teaching the ignorant, reproouing, suspending, excommunicating the obdurate, comforting the comfortles, confirming the weake, confuting errors and heresies, and generall in building vp the kingdome of Christ, according to their seuerall functions delegated vnto them by the policie Ecclesiasticall

Ecclesiasticall. Thus *Moses* prayeth for *Leui*, that *Vrim* and *Thummim* might be with him, and that hee may teach *Iacob* the law and iudgements of God. So the Apostle *Paul* wisheth the Ephesians to pray for him, that a doore of vtterance may bee giuen vnto him to speake boldly as hee ought: for the powerfull Ministerie is as it were horsemen and chariots to ouerthrow the kingdome of the diuell, that so the kingdome of Christ may take place; it is the spirituall weapons which are mightie through God to cast downe the holds of mans imaginations, and of euery high thing that is exalted against the knowledge of God, & bringing into captiuitie euery thought to the obedience of Christ.

3. Wee pray alio that these godly Ministers may bee preserved and kept from the persecution of tyrants and wicked

L 4

men,

Deut. 33 8.

10.

Ephes. 6. 19.

20.

2. Cor. 10.

4. 5.

3. Preservation
of Ministers
from the
persecution

of the wicked
furthereth
Gods king-
dome.

Deut. 33.9.

2 Thel. 3.2.

men, whom the diuell enra-
geth against them especially,
as wee see by euident experi-
ence that no sort of men is so
much maligned and exposed to
the despight of malicious men,
as the faithfull Ministers. Yea
and the more faithfull and
powerfull they are, the more
doth the diuell in his members
outray against them. Thus did
Moses pray that the Lord would
smite through the loynes of
them that rose vp against *Leui*
to persecute him: so the Apostle
willeth the Thessalonians to
pray that hee might be deliue-
red from absurd and euill men:
for persecution is a great dis-
couragement to a Minister, and
it driueth many a godly man to
his dumpes, and interrupteth
his Ministerie, or at the least his
cheerefulness in his Ministerie,
& so by this meanes the effica-
cie of his Ministerie being hin-
dred, Christs kingdome re-
ceiueth

ceiueth hindrance also.

Thus wee pray for Magistric and Ministerie, which are the two generall and maine pillars of Gods kingdome. Now follow the fruites and effects of them both, which are, reformation, and conuersion.

In the third place, wee pray that by godly Magistrates in acting wholesome lawes, and causing due execution of them: and by godly Ministers powerfully exercising their ministeri- all actions, men may bee reformed from their errors and misdemeanour, and bee truly conuerred to the faith, and brought to repentance out of the snare of the diuell, or at the least by outward punishment from the Magistrate, and ecclesiasticall censures from the Ministerie, be restrained and repressed, so as they breake not out to open prophanenes: and also that those which are alreadie con-

*R formation
and conuersio
further God
kingdome.*

Rom. 14. 17

uerted and reformed, may bee further built vp in the spirituall building of Gods temple. The substance of this point is, that God would vouchsafe to adde the operation of his spirit, to the outward meanes both of Magistracie and Ministerie. This the Apostle calleth the kingdome of God: when hee teacheth that the kingdome of God standeth not in meate and drinke (or any outward meanes by consequence) but in the effectuall operation of the spirit which worketh in vs righteousness, peace, and ioy in the holie Ghost: which three things are principall parts of this kingdome.

*Righteousnes
a part of Gods
kingdome.*

Righteousnes is twofold: first imputatiue, which is the righteousness of Iesus Christ the Mediatour and Redeemer purchased through his doings and sufferings for the Church, and imputed to euery beleener
by

by the holy Ghost: which
righteousnes is apprehended &
applied by faith.

The second is righteousnes
inherent and resident in vs, as a
qualitie really qualifying the
subiect, which righteousnes
is an effect of the former righ-
teousnes of Christ imputed,
whereby sinne daily is crucifi-
ed and weakened: and wee are
enabled to yeeld obedience to
the will & law of God in some
measure acceptable to God
through Christ: from which
inherent righteousnes, as from
the body of the tree, (Christs
righteousnes imputed being
the roote) spring manifold
branches, which bring forth
fruites worthy repentance and
true conuersion.

After righteousnes followeth
peace, which is peace with God
who of an enemy is made a
friend through the mediation
of Iesus Christ: and peace
with

2
Peace a part
of Gods king-
dome.

by the small
part of
Gathering
down
a Part
Rough.

with our owne consciences,
which before were either over-
whelmed with despair, or puff
up with presumption & sense-
less security: and peace with
all the creatures, so farre forth
as that they shall not hurt
vs, but become serviceable to
vs.

After peace followeth ioy in
the holy Ghost, arising from
righteousnes and opices for
being once through faith made
partakers of the righteousness of
Christ, and obtained right to the
manifest grace of Gods spirit,
and being at peace with the
Creator and the creatures, then
we may with ioy and thankes-
worthy glory, according to the
end of our faith, which is the sal-
uation of our soules: whereby
also the sinners in the affliction
which befall vs for Christs
sakes, are comforted: as to our
part, we shall principally
sing these psalms in this po-
sition.

tion.

tion appertaining to this life: something also appertaining to the life to come is here desired, namely the speedy coming of Iesus Christ to iudgement, and so the perfecting of the number of the elect, the resurrection of the body, and the everlasting ioyes of heaven: so in the Apocalyps the Spirit and the Bride, say, *Come: come Lord Iesus, come quickly.* And this may suffice for the supplication.

The things which wee pray against, follow in the next place to bee handled, which may be gathered out of the supplication, and are to be handled according to the order there vsed: and in the first place, things concerning Magistacie.

1. Anarchie: which is want of Magistrates, whence it ensueth disorder and confusion, that every man may doe what him listeth, as fault was in the Common-wealth

The last iudgement furthereth Gods kingdom.

Apoc. 22.

⁴
The deprecation the 4. part of this petition.

Anarchie hindereth Gods Kingdom.
Iudg. 19.

Judg. 18.

mon-wealth of Israel: whereby it cometh to passe not only that the second table of the Commandements concerning iustice and equitie is transgressed; example whereof is brought of the Leuite, whose wife was abused vnto death: but that the first table also is violated, which respecteth the kingdom of God, as the example of *Micah* and his idolatrie teacheth. For it is a thing that the diuell would with principally that Magistracie were abolished, and therefore hee hath inspired that diuellish doctrine into the confused heads of the Anabaptists, who take away all rule and authoritie and all superioritie among men: for if he could compasse that, then the feare of punishment being abandoned, and the hope of rewards taken away, which are the two sinewes of the Common-wealth, hee might easily prostitute

prostitute men, women, and children to all impious and dishonest behaviour: whereby the kingdome of God should be banished out of the world. Hence it is that the light of nature teacheth, that it is better to haue a Tyrant than no King: for nature is not so extinct in any man, no though hee were an Atheist, but hee would, if not of loue to order and ciuilitie, yet in policy prescribe lawes to his subiects, whereby peace may be maintained and some forme of moderation, least the brute beast should controule man, to whom nature hath prescribed and limited a compasse, as wee see labour in the Pismire, chastitie in the Turtle, curtesie in the Elephant, and the like in other creatures: and although a Tyrant might doe and suffer much impietie and iniquitie, yet some good must needs proceede from him,

him, though hee were neuer so great a monster of men: in regard whereof Tyrannie is better than Anarchie; there being some order in the one, and none in the other.

*Euill Magi-
strates hin-
der Gods
kingdome.*

*Toleration of
strange reli-
gion and wor-
ship hindreth
Gods king-
dome.*

2. Next vnto Anarchie is Tyrannie, when euill Magistrates are in place, which seeke by all meanes to erect and set vp the kingdome of Sathan, Gentilisme, Mahometisme, Papiisme, or Atheisme, or any other superstition and heresie, whereby persecution is raised against the true worshippers of God and true religion: or else when there is a Toleration of many Religions, whereby the kingdome of God is shouldered out a doores by the diuels kingdome: for without question the diuell is so subtile that hee will procure, through the aduantage of mans naturall inclination to false doctrine and worship, more by thousands

lands to follow strange Religions, than the truth of Gods word: wherefore the Magistrates should cause all men to worshipec the true God, or else punish them with imprisonment, confiscation of goods, or death as the qualitie of the cause requireth. Here notwithstanding adoubt ariseth: how it is lawfull to pray against the ciuill Magistrates, when as the Apostle doth with prayers to bee made for Heathen Princes and Magistrates, which then were persecutors. The answer is very easie, that wee may pray for their saluation and conuersion, but against their tyrannie and persecution: for it is not vnlawfull to pray for the Turke, Pope and Spaniard that they may be conuerted and saued: but it is lawfull also to pray against their proceedings against the truth, that God would

1 Tm. 2. 2.

Psal. 68. 1. 2

Iudg. 5. 31.

Psal. 83. 9.
10.*Euill Lawes
binder Gods
kingdome.
Dan. 6.*

Hester. 3.

would discomfit them in bat-
tel, bridle their corruption, a-
bate their pride, allwage their
malice, and confound their di-
uices. Thus we see the Pro-
phet prayeth against the ene-
mies of the Church. Thus
also did *Deborah* and *Barak*
pray that all the enemies of
God might perish as *Sisera* pe-
rished: & so in another Psalme
prayeth the Prophet.

3. Lastly, wee pray against
all wicked and irreligious lawes
and statutes, that God would
hinder the making of them, or
at the least the execution of
them: such as was the law
made against *Daniel*, that con-
tained a murthering Atheisme, that
no man for thirtie dayes should
worship any God but the proud
King: such as was that which
Haman procured to bee made
and ratified against the Jewes,
that all the true worshippers of
God should be destroyed and
slaine:

slaine: such as were enacted in the time of the bloodie persecutions by Heathen Emperours, that whosoever said hee was a Christian should be put to death: for by such lawes the very foundation of Gods kingdome is shaken, and greatly endangered.

Againe, in the second place wee pray against certaine sinnes and enormities incident to the Ministerie: which are these.

1. Ignorance: for ignorant & vnlearned Ministers pine the soules of men, being not able to teach and instruct the people committed to their charge: the Priests lips should preserve knowledge, and the law should bee required at their mouthes: and the Lord he refuseth such Priests as refuse knowledge: for they are the lights of the world, and therefore they must haue light in them

Ignorant Ministers hinder Christs kingdome.

*Malach 3.7
Hosea 4.6.*

them whereby they giue light: they are the salt of the earth, and therefore must haue sauour in them to season withall: wherefore by law established in this land, none ought to bee admitted into the Ministerie, but such as can render a reason of their faith in Latine, and can teach the Catechisme allowed by law containing the summe of Christian religion, so as the people may vnderstand, and at their ordination haue authoritie given them to expound the Scriptures being called thereto. Wherefore seeing there can be no faith without knowledge, and no knowledge without teaching, and no teaching without learning: therefore the Ministers that want learning cannot teach, so as the people may know and beleue and be saued: and by this meanes the people perish for want of knowledge, and
Gods

Gods kingdome is diminished in the number and qualitie of good subiects.

Hofea. 4. 6.

2. After ignorance followeth error, which poysoneth the soule: for hereticall and erroneous teachers broaching erroneous and false doctrine, infuse poison into the minds of men: for such doctrine fretteth and infecteth like a Gangrene, as the Apostle teacheth: and therefore hee willet that men should auoyde such teachers and heretikes after once and twise admonished: for as all men will auoyde him that hath the plague, or any other contagious disease; so erroneous and hereticall teachers must bee shunned, as being such as haue the plague of heresie vpon them, which is almost incurable, whereby they infect those that are of sound iudgement, and so pull them from subiection to Christ

Falseteachers hinder Christs Kingdome.

2 Tim. 2. 17

*Idle Mini-
sters hinder
Gods king-
dome.*

Ephes. 4.

Christ their King & Prophet.

3. In the next place, idle and vnprofitable teachers follow, which eat the milke, & cloath themselues with the fleece of the flocke. The sinne of these men is so much the greater, for that they can, & wil not teach their people: and as idle persons in the commonwealth are called theeues by the Apostle, not because they violently steale, but for that they are caterpillers and drones eating that which they neuer sweate for: so these men that euilidly in the Church, incurre the iust rebuke of spirituall felony and theft; in that they eat and worke not: in that they reape temporall things of the people, and doe not minister their spirituall things to the people. And so it cometh to passe that the people being vntaught, and vnfed, their soules pine away and are famished

famished and perish, the kingdome of Christ is depriued and robbed of subiect.

4. After idle Ministers which can teach, and will not, followeth another sort, which will teach, but cannot: whose service is therefore refused of God for that they take vpon them that whereto they haue no competent abilitie. For there are certaine bounds and limits wherein consisteth a sufficient qualification to the office of the Ministerie, whereto if any man be found defectiue, although he may be profitable to the furthering of Christs Kingdome in another calling, yet therein hee doth harme, in that he hindereth another, that might doe good: these men may bee called manglers and hackers of Gods word, for they cannot deuide the word aright, as the Apostle speaketh, neither are they apt to teach. A

*Vnskilfull
Ministers
hinder Gods
Kingdome.*

skilful

skilfull carpenter can by line and lenell square his timber, but a man not brought vp to the trade, wil hacke and mangle and mare the timber: so the Apostle compareth Ministers to skilfull builders, and not to them that cleave & chop wood, rending and cutting it in peeces they care not how so it be done. For a Minister must be a master of his profession and mysterie, as well; yea more than other men. Againe, it is one thing to be learned, and another thing to be apt to teach, the one is contemplatiue, the other practi- call; for a man may haue know- ledge how and what to teach: and yet want gifts of speech to utter significantly, and profit- ably, as experience teacheth. By reason whereof it falleth out that some men hauing good learning, doe not edifie others: or hauing speech and wanting learning, are no better than
founding

sounding brasle, and a tinckling cymball.

Now further let it be granted that a man haue the qualification of learning, sound iudgement, paines, skil, and vterance; yet neuerthelesse if his life bee vicious, hee doth not builde with both hands, but pulleth downe as fast as hee buildeth. Wherefore the Apostle requireth that Ministers should bee both apt to teach, and vnreproueable, and Christ himselfe willeth his disciples to haue a double light in them, both of sound doctrine, and a godly life. Such Ministers may very well bee compared to images, placed in croile wayes, which point the way to the towne, but neuer set foote to goe thither: or like to the sermon bell that calleth men to the sermon, which is the meanes of saluation, but neuer heareth nor profiteth by the sermon. And

M

these

*Vicious Ministers bind
der Gods
kingdome.*

2 Tim. 3.
Mat. 5.

these Ministers greatly hinder the Kingdome of Christ, for howsoever they preach and may be meanes of conuersion and edification to those that are conuerted: yet surely their euill life doth scandalize and offend many, not onely that are without, but some weake ones also within the compasse of the Church. For howsoever it be a fault for a man to stumble at a blocke wilfully and of purpose, as these men doe: yet surely it is a great fault for to lay the blocke in his way, which we know will stumble at it; it is as if we should giue a sword to a mad or desperate man, that would kill himselfe.

A Flattering Ministry hindereth Gods kingdome.

6. In the last place those Ministers that seeke to please men, that sow pillowes vnder every elbow, that say peace, peace, when there is no peace: that daube with vntempered morter, that out of a policie securing

securing themselves from danger, refraine holosome doctrine and application, not daring to say with *Nathan* to *David*, thou art the man: nor with *Elias* to *Ahab*, it is thou and thy fathers house that troubleth Israel: nor with *Iohn Baptist* to *Herod*, it is not lawfull for thee to commit incest: nor with Christ to the Scribes and Pharisees, woe bee to you Scribes and Pharisees hypocrites, serpents, generation of vipers: these Ministers I say walking fearefully and politickely in their ministerie, hinder the building of Christs spirituall temple: for they doe not hew, and sawe the rough stones, nor plaine and polish the knottie timber, but rub them with a smooth slickstone, and wipe them with a soft foxe-skine; and so by this meanes the rubbish stone, and knottie timber, is vnfit for the spirituall edifice: whereas the Ministers should

be such as *Iames* and *Iohn* were the sonnes of Thunder, which should with the thunderbolts of Gods iudgements pearce the flint-hard hearts of secure & carnall men, that they might be turned into soft and fleshie hearts.

Having spoken sufficiently of the faults incident to the magistracie & ministerie, which hinder the Kingdom of Christ, other vices follow which in this petition we pray against.

*Generall sins
hinder
Christs king-
dome.*

First against infidelitie, impenitencie, and raigning sinnes, the subuersion wherof is an effect of good Magistracie, and Ministerie, and the nourcing and cherishing wherof necessarily groweth from the foresaid vices in the Magistracie & Ministerie. These sinnes, howsoeuer they are incident to some Magistrates and Ministers, yet they are general! sinnes that in differently possesse the heart of
all

all men of all estates and callings.

1. Infidelitie is one lease of the yron gates that barreth the Lord Iesus Christ out of the soule: who being kept out, it is impossible that his Kingdome and scepter should there be erected. So long as the diuel, who is the strong man, keepeth possession, all things are safe: but when faith entreth into the soule, then one lease or head of the euerlasting gate is lifted vp, and the King of glorie cometh in: then that man Iesus Christ, which is stronger than the diuell, spoileth him of his castle and furniture, and taketh possession of the spirituall fort, and aduanceth his scepter and Kingdome, proclaiming himselfe the King and Lord of that subiect.

Impenitencie is another lease of that yron gate, which excludeth Christ Iesus, and cau-

*Infidelitie
hindereth
Gods king-
dome.*

Psal. 24.

Matth. 12.

3

Impenitencie
bindeth
Gods King-
dome.
Luk 3.

seth the owner to rebell against his soueraigne Lord and King; which must be opened & lifted vp before Christ will enter. Repentance may bee termed the Haruenger of the King, as *John the Baptist* was of Christ, who taught the baptisme of repentance, for the remission of sinnes, whereby the Lords way was prepared, and his pathis made straight. This is the doctrine which Christ himselte taught: *Repent, for the Kingdome of God is at hand*: for Gods Kingdome being at hand is admitted into the soule by repentance, and excluded by impenitencie.

3

Raigning sins
binder Gods
kingdome.

Raigning sinnes also may be termed the locke vpon the gate, or the barre, or the port-culles whereby the yron gate is further fortified and strengthened against an entery. For so long as any one sinne raigneth in the soule, the Lord Iesus cannot,
nor

nor will not raigne there, who will haue all the place of the soule, or none: for Christ can indure no consort or copartner in his Kingdome, especially his enemy: and no man can serue two contrary masters; or be a good subiect to two Kings, inioyning contrary lawes.

Secondly, we pray against all the Kingdome of darkenes, as against Gentilisme, Mahometisme, Iudaisme, Papisme: and against the proceeding of all those, or any other false doctrines and superstitions: for by all these false meanes, the Kingdome of Antichrist, and of Mahomet, the two eldest sons of the diuell, is aduanced, and the Kingdome of Iesus Christ is deiected and cast downe.

Lastly, wee pray against wicked men and Angels, that God would hasten their iust destruction and damnation: and

*False doctrine and
superstition
hinder Gods
kingdome.*

Rom. 11. 9.

Psal. 69. 22.

Rom. 16. 20

2
*Thanksgi-
 uing of the
 second petiti-
 on.*

in the meane space repress and
 bridle their malice and rage,
 that they doe not preuaile a-
 gainst the truth of God and
 professors thereof: and if wee
 doe discern any man to be a
 reprobate, as namely, one that
 committeth the sinne against
 the holy Ghost, directly and
 particularly to pray for his
 speedy damnation, and all the
 meanes effecting the same. Fi-
 nally, that God shortly tread
 downe Sathan vnder our foote.

This is the deprecation. The
 thanksgiving followeth; which
 how it is to be made, may bee
 gathered by the particulars of
 the supplication and deprec-
 ation.

This is the first of these two
 petitions which concerne the
 meanes of Gods glory: from
 whence this may be obserued;
 that one and the selfe same ver-
 tue and vice may be referred to
 diuers petitions in diuers re-
 spects;

spects; which is agreeable to the rules of reason, which teacheth that the respect being changed, the argument is also changed. To this petition the fourth commaundement is to bee referred.

Now followeth the second of these petitions, which respecteth the meanes of Gods glory, which is the obedience of his will.

Thy will be done in earth as it is in Heauen.

This petition followeth consequently vpon the former, for when men are subiects of Christs Kingdome, then they begin to obey his will, whereas before they were rebels and traytors, and the slaues of sinne and Sathan; whence this instruction ariseth. That obedience to Gods will are the effects and signes of grace, and the

1.
*Order of the
third petition.*

Math. 2. 33
Mat. 3. 8.

Kingdome of God in vs: or that good workes iustifie, that is, declare that we are iustified, and that they argue faith, and grace in the heart. The tree is knowne by the fruite, saith Christ: and *Iohn Baptist* wil- leth those that came to be bap- tised, to bring forth fruites worthie amendement of life; or worthie conuersion; as if it had beene said by Christ and *Iohn Baptist*: Euill fruite argu- eth an euill tree, and good fruite commendeth a good tree; so euill workes shew an euill heart, and good workes shew a gracious heart. Repentance or conuersion appeareth in godli- nes and righteousnesse, and not in prophanenes and wickednes. And therefore if you will ap- proue that you haue repentance which is the inward baptisme; whereof the outward baptisme of water is a signe, bring forth such fruites of a holy and righteous

righteous life, which may evidently declare the same: for the inward disposition of the heart is outwardly ingrauen in the life: *Shew mee thy faith by thy workes, and I will shew thee my faith by my workes;* for we cannot otherwise iudge one of another, but by the outward practise; for God onely is the searcher of the heart.

Iam. 2. 18.

This doctrine will minister vnto vs a touchstone whereby we may try a sound and substantiall Christian from a foggie and bumbasted hypocrite: the life of one is religious and righteous full of good works, his lips are full of grace: and rotten communication proceedeth not out of his mouth: whereas the life of the other is either grosely vicious or meere cyuill; who though perhaps he doe no harme, yet he doth no good, especially he will bee dissolute in religious exercises.

Psal 45. 3.
Ephel. 4. 29.

1 Cor. 4. 5.

Math. 7. 16.

exercises, and worldlines tainteth his life: and though happily himselfe will not talke corruptly, yet hee can either with patience or delight, heare others. Againe, although wee may not clime vp into Gods iudgement seate, to giue the definitiue sentence of his election, or reprobation vpon other men, for that were to rob God of his honor, yet without breach of charitie wee may censure the present estate of other men, leauing the issue to the Lord; neither ought men thereat to be offended, considering that Christ hath left vs a most certaine rule of direction, ye shall know them by their fruites; and howsoever a godly man may sometime be censured for a wicked man, hee being in some grosse sinne a long time as *Dauid* in adultery without repentance; yet though the, censure be false, it is charitable, because

because it is according to the rule: *By their frutes yee shall know them.* And contrariwise, though sometime a wicked man may play the hypocrite so kindly as that he may by the shew of good workes, wring from the Church, the charitable censure of a godly man, he being nothing lesse; yet that censure also is due being false, and in charitie, and iustice he can haue no lesse, for the heart is vnknowne to man, and wee can know them only by their fruits. And this may serue for the order of petition.

For the meaning of this petition, consider three things.

1. What is Gods will.
2. What it is to doe Gods wil.
3. How Gods will must be done.

For the first wee are to know that Gods will is partly revealed to the Church in his word and workes, partly kept secret

²
*The meaning
of the thirde
petition.*

*What is Gods
will.*

Deut. 29. 29

secret to himselfe in the closet
of his owne eternall counsell;
which distinction is grounded
vpon that speech of *Moses*:
The secret things to the Lord, the
reuealed things to vs. For exam-
ple, these are things secret:
Which man is a reprobate a-
mongst vs? (if hee haue not
sinned the sinne against the
holy Ghost) where hell is? How
the Angels are distinguished?
When the day of iudgement is?
which things God hath con-
cealed from vs as impertinent
for vs to know: and to search
whereunto, were to passe the
bounds of a modest and sober
inquisition. Now things reuea-
led are such as are contained
in the world, *viz.* All that ho-
ly doctrine of the law and Gos-
pell contained in the writings
of the Prophets and Apostles:
as also whatsoeuer other things
the workes of God ordinary
or extraordinary discouer vnto
vs.

vs. As for example, the howre of this mans death is vnkowne till he be dead, then it is knowne &c. And thus God doth daily reueale new matters to vs, which before were hidden: thus by the obseruation and inquisition of wise men, the course of heauen and the whole order of nature was discouered.

For the second thing, which is the doing of Gods will, wee must consider thereof according to the distinction of Gods will before set downe: and first for the reuealed will of God, that is done two waies: either by obeying the commandements willingly, or suffering the chastisements patiently: for the chastisements which befall vs are parts of Gods reuealed will, of what kinde soeuer they bee: and here are two vertues suggested vnto vs, when wee pray let thy reuealed will bee done: Obedience, which is so often

*What it is to
doe Gods wil.*

*the O will
of Gods will
and*

Deut. 6. 1. 2.

3.

Mat. 26. 39.

Apoc. 2. 2.

How Gods
will must be
done.

often vrged in Deuteronomie:
and Submission, which is in-
sinuated in the Emphasis of the
word, *Thy will*, containing a
Negation of our owne wils, as
Christ said in his prayer, *Not
my will, but thy will bee done.*
Secondly, for the secret will of
God wee doe also in part pray
that it may be done: I say in
part: for example sake, we pray
that God would daily more and
more reueale vn. o vs, Antichrist
which to the Primitiue Church
was a secret, and in part is a se-
cret to vs. So also wee pray,
Come Lord Iesus, come quickly,
and yet the second coming of
Christ vnto iudgement, in re-
gard of the time, is concealed:
so we pray for patience to beare
the crosse, which God shall
inflict, which of what kinde
they are, & when they shall be-
fall vs, is vnkowne.

Thirdly, Gods will must be
done in earth, as in heauen:
which

which words are diuersly expounded by Interpreters.

Some say: Let the bodie, which is earthly, obey Gods will, as the soule and spirit, which is heauenly: but that is as good as nothing, for the soule is sinfull as well as the bodie, yea is the author of sinne to the bodie which is only the instrument.

1. Cor. 6. 20

Others say: Let the earthly minded men be conuerted and yeeld obediēce, as the heauenly minded are and doe: but this also is as good as neuer a whit, being neuer the better: for the heauenly minded are imperfect, and wanting in the best of their obedience.

1. Cor. 15.
47.

But the better sort of Expositors say thus: Let men vpon earth obey the will of God, as the Angels doe in heauen: and this seemeth to bee the true exposition of the words: now the Angels obey Gods will readily and

Psal. 103. 20

*Gods will
must be done
readily.*

Esay. 6. 2.

Exod. 36.

35.

Exod. 25.

20.

Math. 18. 10

Psal 123. 2.

and perfectly. The willingnes
and readines of the Angels
doth appeare by the similitude
and shape which is giuen them;
they are said to haue wings by
the Prophet *Esay*: and the
Cherubims imbroidred vpon
the vaile of the Tabernacle,
& the two Cherubims vpon the
mercie seate had wings: yea fur-
ther, the two Cherubims vpon
the mercie seate did looke with
their faces to the mercie seate
ward, which is by our Sau-
our Christ expounded of their wil-
lingnes, where he saith, that *the
Angels alwaies behold the face of
my father which is in heauen* Now
it is apparant that the beholding
of the face signifieth in a ser-
uant readines to bee imployed
about his masters busines, ac-
cording as it is in the Psalmes,
*The eyes of seruants looke to the
hands of the masters & mistresses:*
by which phraſe the Prophet
signifieth not onely confident
hope

hope and expectation of deliuerance, but in the meane season till deliuerance come, patience to beare contempt, mocking and despightfulness, and readie obedience to Gods will, yea in these great extremities, which in that Psalme is insinuated by the Prophets prayer. The Angels also obey Gods wil perfectly, who are therefore called holy Angels, for that they haue no spot of sinne or disobedience in them: for howloeuver the Angels being compared with God haue in them imperfections, in regard whereof *Eliphaz* speaketh in *Iob*, that hee found no stedfastnes in his seruants, and laid follie vpon his Angels; and therefore in *Esay* the Seraphims with two wings couer their feete; yet neuerthelesse if the Angels bee compared with Gods law, which is the rule of their obedience, they are able, and doe perfectly euen in the strict

*Gods will
must be done
perfectly.*

Iob. 4. 18.

Esay. 6. 2.

strict and exact measure and manner of obedience yeeld obedience thereunto, otherwise they could not continue in that estate of grace and glorie wherein they are now, and so shall abide cōfirmed for euer. So then the meaning of these words is thus much: Grant that we may willingly and perfectly obey thy will, as thy holy Angels do.

But here, in oppolition, to this last propertie of the Angels obedience it may bee objected, that seeing it is impossible wee shuld perfectly obey Gods will, therfore we must not in our prayers aske that at Gods hand: for shal it be thought lawful & reasonable to aske impossibilities? For answer where to thus much in brieft: Impossibilities are of two sorts, viz. alwaies impossible, and impossible for a certaine time. Now although it be for the present impossible that Gods children should perfectly

fectly obey Godswill, yet it is not so for euer: for when we shall bee perfectly regenerate, then shall wee perfectly obey Godswill: which we are here by way of implication taught to pray for, and so to long after. Furthermore, perfection is of three sorts: First, perfection opposed to hypocrisie, and so is *Exechias* said to haue walked before the Lord in truth and with a perfect heart, and this may be termed *perfectio qualitatis*: when our obedience is perfect in qualitie, and not dissembled.

Secondly, perfection of number, when obedience is not performed to some onely, but to all the commandements of God; as *Zachary* and *Elizabeth* are said to haue walked in all the commandements and ordinances of God without reproofe: and this may bee called *perfectio partium ac numero*, when obedience

*Three kinds
of perfect obe-
dience.*

Esay. 38. 3.

Luk 1. 6.

ence is complete in al the members thereof whereto one kind of imperfection is opposed.

Thirdly, perfection of degree, when obedience in the highest and exactest measure is exhibited: so Christ onely, and *Adam* in the state of innocencie and the holy Angels and Saints in heauen doe obey Gods will: of this Christ speaketh, alleaging the sentence of the Law: *Thou shalt loue the Lord thy God with all thy heart, with all thy soule, with all thy strength, and with all thy thought:* this is called *perfectio quantitatis ac graduum*: whereto another kind of imperfection is opposite. Of all these kindes of perfection the Apostle speaketh in one place, denying in himselfe the perfection of degree and contending to it: but affirming of himselfe and others the other two kindes of perfection: for although hee was not perfect in

Mar. 22. 37.

Luk. 10. 27.

Phil. 2. 12.
15.

in the highest and absoluteſt degree of obedience; yet hee and other of the Philippians were vpright in regard of the qualitie, and complete in reſpect of the parts of obedience. The diſtinction being thus warranted muſt be applied to the purpoſe: Although then as yet, it is impoſſible for vs to yeeld the perfect meaſure of obedience to Gods commandements with the Angels; yet wee may endeavour and deſire to attaine vnto it with the Apoſtle, and in the meane ſeaſon wee muſt performe, and endeavour to performe, and pray to performe true and complete obedience with the Angels; which is a thing poſſible to be performed by Gods children, as hath beene declared in the examples of *Ezechias*, *Zachary* and *Elizabeth*, and the Apoſtle *Paul*.

This may ſuffice for the meaning

Verſe 12.

meaning of this petition, whereby there is a doore opened to the contents thereof, which now follow in order.

3
The supplication of this petition.

The third thing to be considered in this third petition or prayer is the things which we here aske of God, which are these.

Conuerſion a part of Gods will.

1 Theſ. 4. 3.
Rom. 12. 2.
Ephes. 5. 17.
Amos. 4.

Conuerſion, commanded in the Goſpell, which is one part of Gods reuealed will, a thing ſo often vrged by the Prophets, and the want thereof ſo ſharply cenſured, eſpecially the Prophet, *Ioel*, and *Amos* are vehement in the matter: *Amos* ſpendeth a whole chapter in vpbraiding the induration of the people. For hauing repeated certaine grieuous puniſhments inflicted by God vpon them ruſtly for their ſinnes, as famine and peſtilence, and an ouerthrow like the deſtruction of Sodome and Gomorah, hee endeth diuers verſes with this
foote

foote or burden: Yet ye haue not returned unto me, saith the Lord.

Ioel. 2. 12.

In like manner Ioel hauing threatned famine and the sword against the rebellious people, diuers times, but especially in the second chapter; vehemently exhorteth to conuersion, that by this meanes they may preuent Gods fierce wrath. Ezechiel also spendeth an whole chapter to this purpose. This conuersion is vrged also by Iohn Baptist, and our Sauour Christ in their Ministerie as the first lesson: Repent for the kingdome of God is at hand: and Repent, and beleue the Gospell. And the signification of the word implieth these two things especially, viz. First, turning from the wrong way wherein a man wandreth. Secondly, entring into the right way from which a man erred: the word in the Latin and Hebrew being borrowed from trauellers in their journey,

Ezech. 18.

Math. 3. 2. &

4. 17.

Mar. 1. 15.

Shub.

Conuertere.

Metanoein.

journey, and referred to the bodie and outward act; but in the Greeke applied to the purpose and disposition of the minde, which in conuersion is altered. Conuersion in the new Testament in certaine differing respects hath diuers appellations; as Renouation, Regeneration, Sanctification, the first Resurrection, Obedience to the Gospell, and such like: and the parts of conuersion also are diuersly intituled: as the first is called Mortification, crucifying the oldman, the crosse of Christ; the second, viuification, newnes of life, new obedience. To conuersion appertaineth diuers excellent affections and dispositions mentioned in the Scripture, as Humiliation, sorrow for sinne, hatred of sinne, loue of righteousnes, consolation, feare, ioy, and such like: diuers whereof the Apostle mentioneth writing to the Corinthians:

2 Cor. 7. 10
11.

rinthians: and others may easily bee obserued in reading the Scriptures: but to make any tractate of conuersion is not the purpose of this tractate, which onely by way of capitulation pointeth out a fit place for euery matter.

Obedience, commanded in the Law, succeedeth next in order of nature to the obedience of the Gospell. For the obedience of the Law issueth from the obedience of the Gospell, as the Apostle saith, *Loue commeth from faith vnfaigned*: for although the Law bee a schoolematter to whip vs to Christ, yet Christ doth send vs backe againe to the Law for direction, when he hath once admitted vs into his schoole by conuersion.

Obedience is either generall or speciall.

Generall obedience is that which appertaineth to all Christians.

*Obedience a
part of Gods
will.*

1. Tim. 1. 5.

Math. 22.

27.

Luk. 1. 75.

1. Tim. 2. 2.

Genes. 22. 2

Rules of obedience.

Generall obedience respecteth God or man.

Generall obedience respecting God, is called holines or godlines, or religion sometime.

Generall obedience respecting man is called righteousness, one branch whereof is sobriety.

Speciall obedience is that which appertaineth to some sorts of persons.

Speciall obedience is either of a } Speciall commandment.
 of a } Speciall calling

Obedience of a speciall commandment is, when the Lord inioyneth something contrarie to the morall law: as *Abraham* was commanded to sacrifice his sonne; and it is obeyed.

Obedience of a speciall calling is manifold, as of the Magistrate, the Minister, &c.

The rules of all these kindes of obedience are these shortly.

Obey God absolutely as the onely

onely law giuer that is able to saue and destroy: but man must not bee so obeyed, but conditionally.

Worship God as hee hath taught, not as thou thinkest good: for God knoweth best what is best, and what best pleaseth him.

Loue thy neighbour as thy selfe: whatsoever thou wouldest that men should doe vnto thee, euen so doe thou vnto them.

A speciall commandement ouerthwarting a generall must be obeyed: *In Antinomia lex posterior obligat.*

The duties of our speciall callings must bee performed in conscience to Gods commandements.

After actiue obedience, which consisteth in doing Gods commandements, followeth passiue obedience, in suffering his chastisements, which generally

Mat. 23. 2.

Math. 7. 12

Gen. 22. 2.

Ephes. 6. 1.

Submission a part of Gods will.

2. Sam. 15.
26.

may be termed submission, that is when the creature is content to resigne himselfe ouer wholly to the will of the Creator: and to say as *David* saith, *Behold here am I, let him doe to me as seemeth good in his eyes*: this vertue doth especially respect the time to come, and the Lords secret will: that if the Lord haue in his secret counsell determined such and such euils and afflictions to befall vs, we can be content with patience to beare them, how many and how great soeuer they be, so be that thereby God may be glorified.

After the kinds of obedience follow the qualities of obedience, *viz.* cheerefulnes or willingnes; and sincerity or perfection.

*Cheerefulnes
in obedience
a part of
Gods will.*

Cheerefulnes or willingnes is highly regarded of God and accordingly endeouored of the children of God. God loueth a cheerefull giuer, saith the Apostle

posse: and God himselfe giueth freely, and vpbraideth no man, saith *Iames*: and he liketh that in his children, which himselfe practiseth. Christ saith that it was meate and drinke to him, to doe the will of his heavenly father: yea and in suffering for our sinnes, he protesteth great willingnes: for he did willingly lay downe his life, and it was not taken from him against his liking; and therefore *Dauid* propheciethe of him, that seeing it was written of him in the volume of the booke that hee should doe Gods will, therefore he was content to doe it. And this is that eccho which *Dauids* heart gaue to Gods voyce: God said, *seeke my face*: *Dauids* heart answered; *Lord I will seeke thy face*: and although it cannot bee denied, but that the flesh is very weake, yea repugnant and refractary, yet the spirit is willing, & the children

2 Cor. 9. 7.

Iam. 1. 5.

Ioh. 4. 34.

Psal. 40. 8.

Psal. 137. 8.

Rom. 7.22.

y. x. l. i.

y. x. l. i.

*Sinceritie in
obedience a
part of Gods
will.*

Psal. 119.

106.

1 Cor. 4.4.

Rom. 7.24.

2. of 129

3. y. x. l. i.

of God doe delight in the law
of God according to the inner
man.

Finally, perfection or sincerity
also is required as another ne-
cessarie qualification of obedi-
ence; which consisteth in a
true purpose of the heart, ioy-
ned with an earnest endeavour
to the utmost of grace, to obey
every one, yea the very least of
Gods commandements; ma-
king conscience of idle words,
and vaine thoughts, yea of the
stirring of concupiscence, and,
which is most of all, of original
sinne, and Adams transgression
imputed. This vertue of since-
ritie is much despised and per-
secuted by the world, when men
intitle it by strange names; as
humor; spiced conscience, pre-
ciscence, puritanisme: alas that
ever the diuell should so pre-
uaile! For example, take a man
that is very well content with
the state, obeying the Magi-
strate,

strate, ciuill and ecclesiasticall
in all the ceremonies of the
Church; yet if hee doe not
sweare, and drinke, and quarell
and so forth; but reprove the
swearer, the drunkard, the hack-
ster, and therest: This man is as
odious to the multitude, as the
veriest disciplinarian in the land
and he shall partake as well in
the foresaid titles of disgrace as
the other.

Now in the fourth place fol-
low the things which in this
petition are to be prayed against
whereof the first is obstinacie
which is a purpose and resolu-
tion to continue in the course
of wickednes, wherein a man
liueth: the sinne of the drunk-
kards, of whom the wise man
speaketh, which are resolved
still to seeke after drunkennes:
also the sinne of the Shepherds
and Watchmen of Israel, of
whom the Prophet *Esay* spea-
keth, Who say, To morrow
shall

*The depreca-
tion of this
petition.
Obstinacie
of posed to
Gods will.*

Pro. 23 35.

Eſay 56.12.

Ierem. 44.
16.17.

Rom. 2.4.5

Disobedience
opposed to
Gods will.

shall be as this day, and much more abundant in wine and strong drinke and couetous oppression. The extremitie of this sinne is recorded in the rebellious Iewes, by the Prophet *Ieremie*, who being admonished of their sinnes, and of obedience to Gods commandments, made answer, that they would not heare the word of the Lord which *Ieremie* spake, but they would doe what themselves listed. The Apostle calleth this sinne a hard and irrepentant heart, and the despising of Gods bountifulnes, patience, & long suffering, which is directly opposite to the obedience of the Gospell.

In the second place followeth disobedience which is eue-ry transgression of the morall law, or of any other speciall precept. Disobedience hath foure specialties.

1. Vngodlines, irreligion, or prophanenes

prophanenes, when men regard not Gods worship, but live as if there were no God, no heauen, no diuell, no hel, no conscience: of such Atheists the world hath millions, who make no more account of Gods Sabbaths, than of the market or faire, no more reckoning of a sermon than of a fable of *Esope*, that for gaining a peny^{ll} weare and forswear, & what not? those impious wretches are more fearefull & damnable sinners than the world esteemeth, seeing they by their practise declare themselves directly to forget God, who is then especially remembred, when hee is worshipped. Against this sinne Gods wrath is reuealed from heauen.

Rem. 1. 18.

2. Vnrightheou'nes, or iniustice which is when any violence or wronge is offered to our neighbours person or gifts, as his dignitie, goods, life, or chastitie.

3. Reuellion, when men pre-remprorily

1. Sam. 15.
23.

remptorily resist Gods will
knowne particularly, and eu-
dently vrged vpon their consci-
ence; or performe not obedi-
ence to a speciall precept. Exam-
ple hereof we haue in *Saul*, who
was commanded by God vtter-
ly to destroy the Amalekites,
and all their goods: now hee
saued *Agag* the King, and the
fattest of the sheepe and oxen,
and so flatly rebelled against this
precept: the punishment of this
sinne was most fearefull vpon
him, which argueth the feare-
fulness of the sinne. And the
Prophet *Samuel* saith, that it is
a sin as great as witchcraft, or
idolatrie: and although now
the Lord giueh no speciall pre-
cepts to men, yet hee doth parti-
cularly vrge vpon the consci-
ence of some men generall
commandements: as when in
the Ministerie of the word, the
spirit of God cryeth aloud in
the heart of the drunkard
to

to forsake his drunkennes: and for that sinne hee is prickt in conscience, and perswaded to forsake it; the which sinne, if he still practise and do not forsake, then hee rebelleth finally against God, and is obnoxious to a fearefull punishment.

4. Unfaithfulness, when men in their special callings doe not seeke Gods glory, nor the benefit of the Church or commonwealth, or the good of some societie, or when men liue idly or negligently. This sinne the Apostle taxeth in the Thessalonians, that liued disorderly; and in the Ephesians, whom hee termeth theeues for that they did not labour.

These are the specialties of disobedience.

In the third place is Seife-will Peculiarities, Repining, Grudging, Murmuring, Complaining, Discontentment, Forwardness, all which containe

1 Cor. 4. 2.

1 Cor. 10.

2 Th. 3. 1. Col.

1 Th. 4. 11

1 Th. 4. 11

1 Th. 4. 11

1 Th. 4. 11

1 Th. 4. 11

1 Th. 4. 11

1 Th. 4. 11

1 Th. 4. 11

1 Th. 4. 11

1 Th. 4. 11

1 Th. 4. 11

1 Th. 4. 11

1 Th. 4. 11

seuerall circumstances of one and the same sinne: when men will not become seruiceable to Gods providence, but will choose what they list themselves as though they knew what were best for them, thereby controlling Gods wisdom, and causing it to yeeld to their wilfull corruptions: for this sinne the diuell did calumniate *Iob*; proued him a lyer, being content to receiue euill at Gods hands as well as good; howsoeuer there appeared in *Iob* (though hee be propounded as a paterne of patience to the Church) a little spice of impatience.

Iob. 1. 5. 10

Iam. 5. 11.

Backwardnes
opposed to
Gods will.
Mal. 1. 13.

In the fourth place followeth Backwardnes in obedience, and wearines of well doing, the fault which the Prophet *Malachy* re-
proued in his time, whē men say it is a wearines, and snuffe at the paines & cost of Gods seruice, which in those dayes was a fault more tolerable than now,
by

by how much Gods seruice was more chargeable than now, painfull than it is now, in regard of the outward cermenonie, the yoke of the ceremoniall law being intolerable, as the Apostle preuenteth by admonition in the Galathians, vling an argument for the purpose, *In due season we shall reape, if we saine not: therefore let vs not bee wearie of wel doing.*

In the last place followeth hypocrisie, or a false and dishonest heart, when men purposing to liue in sinne, neuertheless make shew outwardly of godlines and honettie, for advantage sake. Christ calleth it drawing neere with the lips and remouing the heart farre off; a sinne so odious in Gods sight, as that it seemeth hee hath assigned it a speciall place in hell, because Christ ioyneth the euill, oppressing, and drunken seruant together with the hypocrite

*A. 15. 10.
Gal 6. 9.*

*Hypocrisie
opposed to
Gods will.*

*Mat. 15. and
Esay. 29.*

Mat. 24. 51.

crite and dissembling mocke-
God in the portion of such a
punishment where is weeping
and gnashing of teeth.

This may suffice for the de-
precation.

*The thankes
giuing of this
petition.*

5. The thankgiuing, which
is the last thing to bee conside-
red in this petition, may easily
becollected out of the supplica-
tion and deprecation: for wee
bless God that he hath bestow-
ed vpon vs and others, his ser-
uants, these graces following.

First, conuerſion: Secondly,
obedience to the law, in godli-
nes, righteousness, speciall obe-
dience and faithfulness in our
callings: Thirdly, submission:
Fourthly, cheerefulness, and fifth-
ly sinceritie.

And againe, we praise God
for that he hath preuented and
mortified in vs and other his
children the contrarie sinnes:
as first, obstinacie, or impeni-
tencie, and infidelitie: second-
ly,

ly, disobedience to the law in vngodlines, vnrighteousnes, rebellion & vnfaithfulnes: thirdlie, selte-will: forthly, backwardnes, hypocrisie. This shall be sufficient for this petition, and so for those petitions which directly concerne God in his glory, and the meanes thereof, his Kingdome and will.

Now follow the prayers which directly concerne our selues, both in regarde of matters temporall for the body, and also of matters spirituall for the soule: from which order vsed by our Saujour Christ, there is offered vnto vs this instruction; that our good dependeth vpon, and illueth from Gods glorie, and is a necessarie consequent thereof; or thus: when men are carefull to glorifie Gods name, to aduance his Kingdome, and to obey his will, then our daily bread, & all other good followeth thereupon: and contrariely, when

Deut. 28.
Leuit. 26.
Deut. 27.

Mat. 6. 33

when men dishonour God, hinder his Kingdom, & transgresse his cōmandements, thence issueth all woe & miserie. This doctrine is the sum of the law, in the promises & the threatnings annexed to the obedience or disobedience thereof. The sum of this doctrine is expresse by *Moses* largely in Deut. especially chap. 28. And the Lord commandeth *Moses* to cause sixe tribes to proclaim the blessing and promises to obedience vpon mount Gerizim, & other six tribes to stand vpon mount Ebal to pronounce the curse to the disobedience of the law: the which two mountaines were two strong witnesses (as it were) to the promise: or else disobeying of the curse of God deservedly to befall them: Christ teacheth that the Kingdome of God and his righteousness hath all temporall blessings annexed thereto: and the Apostle *Paul* saith, *Godliness* hath

both the promise of this life, and the life to come: and by Christs speech to the man that was sicke of the palfie, hee doth plainly signifie that sinne is the cause of all sicknes, and the remission of sinne the meanes of removing the curse: which doctrine yeeldeth a profitable vse for the time of Gods iudgements vpon vs: that then we are assured that the cause is sinne: and therefore we are carefully to enquire what sinnes raigne most, & to assure our selues that those sinnes are the greatest cause: and that there is no reason wee should thinke that Gods iudgements shall bee remooued, till those sinnes be reformed: this especially concerneth the Magistrates, who may with the sword and authoritie; and the Ministers, who by the power of their Ministerie may worke conuersion and reformation, that the curse may cease from the land. And this is doctrine

1. Tim. 4. 8.

Mark. 2. 5.

doctrine & vse which groweth from the order of the three first petitions concerning Gods glorie, before the three latter respecting our good.

Now these three latter petitions admit this distribution also: for they respect blessings temporall or spirituall: the petition which is made concerning temporall blessings, is this.

Give vs this day our daily bread.

*Order of the
fourth peti-
tion.*

Concerning the order of this petition for things temporal before the other two which intend things spirituall, this question may be mooued: *viz.* Whether temporal blessings are first to be asked in prayer; or else why should Christ prescribe this order of prayer for things temporall, before spirituall? To which question or doubt, answere may be made in this manner following.

First,

First, Christ rather signifieth vnto vs our corruption, telling vs what wee doe, than instructeth vs in our dutie, teaching vs what we should doe; although this latter ariseth from the former (for a reproofe of our fault implieth an intimation of our dutie). For first we should seeke for the pardon of our sinnes, then after and in the second place for daily bread, so Christ expressly teacheth: yet we contrarily doe seeke earthly things more a great deale and in the first place; the reason whereof is, for that wee liue by sense, & not by faith; whereas we should (as the Apostle saith) liue by faith, and not by sense: and so this order reproveth our corruption, and teacheth vs our dutie, which is not to make worldly thing, our greatest care.

Secondly, some men trusting in God for the pardon of their sinnes,

The order of the fourth petition reproveth our Corruption.

Mat. 6. 33.

2 Cor. 5. 7.

The order of
the fourth
petition
strengtheneth our infirmities.

Math. 6. 24.
25. 26. 27.
&c.

Rom. 8. 31.

ins, yet distrust God for the provision of their bodies; & so Christ in regard of their infirmities and want doth in this order condescend vnto them, teaching them first to pray for that which they most neede, viz. grace to depend vpon God for outward matters: a thing wherein Gods children faile mightily. Hence it is that Christ doth so earnestly labour with his Disciples to cast away immoderate, distrustfull, & distracting care for outward provision, sending them to learne of the fowles of the ayre, & of the lillies of the field. And the manner of the Apostles argument in the Epistle to the Romanes doth import as much, saying, *If God giue vs Christ, shall he not giue vs with Christ all things else?* As if so be that when we had Christ, we doubted whether wee should haue other things needfull: and indeede so ordinarily we doe. For, besides that Gods children are

are regenerate to the enduring of the crosse, which is an inseparable concomitant of Christianitie, it is true also that they are straightned in their consciences being notable to vse those indirect and vnlawful meanes for the supplie of outward wants, as the wicked worldlings can, and doe vse, without any present sensible disturbance of their peace: and therefore the godly wanting many meanes of their daily bread, and being by Gods predestination called to some scarcitie thereof, no marueile though they bestow their cogitations & affections more liberally in the prouisiō of outward needs by lawful meanes, therein in part bewraying their infirmity, & little faith in Gods prouidence of the world: which little faith Christ in this order partly rebuketh, partly cōfirmeth by instructiō. The same thing is to be obserued by our Sauior Christs
mandate

Mat 6.39.

Mat 10.9.
17.

*The order of
the fourth
petition tea-
cheth vs
some meanes
of faith.*

mandate and commission deli-
uered to his disciples when hee
sent them to teach: neuer a whit
strengthening them in the assu-
rance of the forgiuenes of their
sinnes, but many waies encou-
raging them against persecuti-
on and want of daily bread, in-
sinuating their infirmitie here-
in.

Thirdly, Christ by this me-
thod doth traine vs vp as it were
by certaine rudiments, and tea-
cheth vs to ascend to the great
and maine matters, as it were to
the top of the staiers by these
lower degrees. For as it is impos-
sible for a man to come to the
vpper roome but by staiers; so
it is impossible for a man to at-
taine fulnes of faith for pardon
of sinne, but by these inferiour
exercises of faith, which are to
depend vpon God for the lesser
matters, as our daily bread. For
howsoeuer to Gods Children,
hauiug grace in some smal mea-
sure

sure, and assurance of pardon of their sinne, the want of outward matters seemeth the greatest trouble, and therein they bewray their greatest infirmitie: yet indeede & in truth the pardon of sinne, and the assurance thereof when the conscience is possessed with the feeling of sinne and Gods wrath, is the greatest matter, and at that time the trouble for daily bread is nothing, or not sensible in comparison of the feare and doubt of the forgiuenes of sinne.

This three-fold reason of the order of this petition for daily bread before the petition for grace, affordeth one doctrine, which may be distinguished into three branches.

First, our greatest care must be for spirituall matters.

Secondly, wee must learne to depend vpon God for our daily bread, and temporall matters.

O

Thirdly,

Thirdly, the temporall blessings which God vouchsafeth his children, ought of them to be vsed as arguments & meanes of the assurance of remission of sinnes.

Of each of these doctrines something.

In the first place seeing (as hath bene said) this method reprooueth our corruption in the immoderate care for the world, by consequent it discovereth our dutie which is to busie our selues more in obtaining pardon of sinnes & grace than in seeking the world. David opposeth the worldlings care & his care saying: *Many say, Who will shew vs any good? but Gods people say: Lord lift the light of thy countenance upon us: signifying their greater desire of grace than of the worlds good: seeing that wee are risen with Christ (as the Apostle saith) let vs set our hearts on heavenly things.*

Grace must
be first and
principally
sought.

Psal. 4. 6.

Colos. 3. 1.

vbiudT

O

and

and not earthly things. For the soule being the principall part of the man, those things, which appertaine to the soule must bee principall also; and so principally regarded: now in the Scriptures we see oftentimes the soule onely named, as if that were onely to bee regarded; for indeede the soules health is the fountaine of the bodys good, and the good of the bodie is a necessarie dependant of the good of the soule: for when the soule is saued the bodie cannot perish. Hence it is that Christ and *Steuens* being readie to die, bequethed their soules only in to Gods hands: for they knew right well that hee that receiued the soule, would not reiect the body appertaining to the soule.

In the second place, howsoever wee are chiefly to seeke the soules good, yet wee are not to cast off all care for the body: because God in giuing vs a

off

O 2

body

1 Pet. 1.9.

.02 box 2

.22.52

.02 box 2

.12.02

Luk. 23.46

Act. 7.59.

The body must be provided for.

.22.52

Exod. 30.
23. 25.
Exod. 35.
30. 31.

Mat. 6. 32.
30.

body giueth therewithall a signification that it ought to bee provided for: and in that God hath created fruites, and herbes, and flesh, of them, and other parts of our daily bread, hee insinuateth the vse of them, and a care to be had for them: and seeing hee hath inspired into men diuers artes manuarie of preparing and fitting our daily bread for our vse, the moderate vse whereof is lawfull, as of the Cooke and Apothecarie, &c. thereby the Lord doth giue vs to vnderstand that sometime and therefore some care may bee bestowed to that end. Here two extremities occurre: carelesnes, and that in the defect; & carefulnes in the excesse. The one, that is, immoderate and distrustfull care, distracting the minde from the chiefe care equallizeth vs with the Heathen and argueth little faith: the other, *viz.* no care, no prouision,

no

no foresight and prouidence for our daily bread maketh vs worse than Infidels, and is a plaine argument that wee haue denied the faith, which establi- sheth the meanes of life: for God will haue vs liue ordinari- ly by bread: and the Psalmist shall teach the sluggard labour and prouidence, as the Wise- man morallizeth: wherefore as a moderate care argueth faith in Gods prouidence; so an im- moderate care, or no care, deni- eth faith, and maketh men brutish or heathnish.

In the third place: As we are to seeke the good of the body as well, though not as much, as the good of the soule; so the good things we obtaine of God for the body, ought of vs to be applied as arguments of con- firming our faith, for the ob- taining the best things for the soule, and wee must make them so many pledges and scales of

1 Tim. 5. 8.

Pro. 6. 6.

*Temporall
blessings must
be pledges of
spirituall
graces.*

8. 2. 11. T. 1

3. 2. 11. T. 1

Heb. 11. 30.
3. 1.

Heb. 11. 30.
3. 1.
Heb. 11. 30.
3. 1.
Heb. 11. 30.
3. 1.

Gods loue and mercie to vs in
Christ Iesus: for otherwise wee
partake in Gods blessings, which
respect our daily bread no o-
therwise than the brute beasts
or wicked, who haue many
good things from Gods gene-
rall bountie and liberalitie, but
not from his specciall goodnes
and mercie. Wee reade that
the land of Canaan was by
faith inherited of the Israelites,
that by faith they passed
through the red sea, and ma-
ny other temporall blessings
were through faith receiued by
them: which is thus to bee vn-
derstood, viz. by faith they re-
ceiued these temporall deliue-
rances & blessings, & vied them
as scales and pledges of heauen
and heauenly blessings, where-
of the former were types onely.
And this is to rise from earth to
heauen; from the daily bread of
the bodie, to the spirituall bread
of life; to support and vnder-
prop

prop our faith in Christ for the remission of our finnes, and the saluation of our soules, with the earthly pillars of meate, and apparell, and what other things are the staffe and stay of our bodily life. This doctrine the outward shape of the Sacrament seemeth to teach vs: for there is bread and wine; the food and fishers and comforters of our life: whereby the Lord doth scale vp vnto vs the spirituall nourishment & comfort of our soules; heavenly matters in earthly creatures. In like manner by analogie & proportion, though not sacramentally, yet by this course of reason and by a worke of faith we may allegorize all outward matters. As for example; God giueth vs clothes for to couer our nakednes; therefore hee will giue vnto vs the wedding garment of Christs righteousness to couer our sins: God giueth the light of the

O +

Sunne

1 Ioh. 1. 1.

A.C. 17. 27.

2
The meaning
of this peti-
tion.
what bread
signifieth.

Sunne for our comfort, there-
fore hee will giue vs the light of
his countenance, in mercie to
lighten our darkenes and afflic-
tion. And thus we may ascend
from things visible, sensible, and
palpable, to things inuisible, in-
sensible, and intelligible: and
with the Apostle *Iohn* say, that
we see, feele, taste, and handle
the Lord *Iesus Christ*: yea and
grope him in these outward
matters, as *Paul* sayth the Gen-
tiles might haue done God.
And this may bee sufficient for
the threeparticular branches of
that doctrine which riseth from
the order here vsed by our Sa-
uiour *Christ*, in preferring the
petition for daily bread to the
petition of grace.

Now followeth the second
thing to be considered in this
petition, which is the meaning
of the words: for the discussing
of the particular words wee are
to remember this distinction.

This

This prayer containeth, *Rem,*
& res circumstantias, the subject
 the adiuncts: that which is de-
 sired, and the circumstances
 thereto appertaining.

That which is here desired is
 generally called *Bread*.

The circumstance is, *Modus*
acquirendi: the manner of ob-
 taining the bread: which is by
 free gift (*Give.*)

Second circumstance is, *Per-*
sona, the persons for whom wee
 aske this donation or gift of
 bread (*vs*) viz. our selues and
 others.

Third circumstance is, *Tem-*
pus, for how long time we beg
 this bread (*this day*) for the
 present.

Fourth circumstance is, *Qual-*
itas, the condition of that bread
 which we aske (*daily bread*) for
 repairing our life.

Fift circumstance is, *Dominus*
 the owner, or to whom the
 bread appertaineth (*ours*) to

the children of God.

Of all which circumstances with the subject thereof, something must bee vttered. First theretore of *Bread*.

What bread
signifieth.

Bread as some of the ancient Fathers interpret, signifieth Christ Iesus, which is the bread of life, or liuing bread: and so they expound that other word *super substantiall*, that is, celestially or heauenly: according as Christ saith: *I am the liuing bread which came downe from heauen*. To this exposition some of the new writers incline.

Ioh 6. 51.

Others, and namely the greater and better part of ancient & new writers (to whose iudgement as it is meete we subscribe in such a matter of doubt not determined in Scripture) expound the bread, here named the corporall bread, the foode of our bodies; yee so, as the word containeth a *Synecdoche*, bread being put for all outward provision:

uision: so that bread here must
signifie three things.

First, *Bona corporis*, the good
things of the bodie: which may
be generally called health, or
the due constitution and tem-
perature of the body: whereto
appertaineth Nourishment, Ap-
parell, Recreation, and Phy-
like,

*Bona cor-
poris a part
of bread.*

Secondly, *Bona fortuna* (if
the word fortune may be sole-
rated) namely such outward
good things as doe indifferent-
ly befall good and bad men:
viz.

*Bona for-
tuna, a part
of bread.
Eccles 9.11*

1. Wealth, 2. Honour, 3. Li-
bertie, 4. Peace, 5. Plentie: wher-
to appertaine, 6. Labour in our
callings, 7. Magistracie, 8. Frui-
full seasons.

Thirdly, the blessing of God
vpon all the former good things
whether inherēt in the bodie,
or adherēt thereto.

*Gods blessing
a part of
bread.*

Now that bread may generally
signifie all these things, it is ap-
parant

Deut. 8. 3.

Mat. 4. 4.

Esay. 3. 1. 2.

3.

Leu. 26. 26.

apparant by that excellent speech of *Moses*, repeated by *Christ*; that, *Man liueth not by bread onely, but by every word which commeth out of the mouth of God*: but more especially this signification of bread may bee collected out of the Prophet *Esay*: where the Lord threatneth to take away the stay of bread, and then as it were exemplifying or particularizing the matter, hee threatneth to take away the strong man, the man of warre, the Iudge, the Counsellor, the Artificer, and the Orator, &c. as if all these were parts of bread: but the Prophet *Moses* in *Leuiticus* doth plainly signifie, that Gods blessings is a most essentiall part of breade: saying, that because the Lord shall breake the staffe of bread, therefore they shall eate and not be satisfied. Summarily therefore bread signifieth every outward helpe, and the

the blessing of God helping the said outward helpe, that it may effect that for which wee vse it. For example sake, after Phyllicke health, through Gods blessing vpon Phyllicke; warmth by apparell; wealth through our labour: in wealth, libertie, peace & plentie, mirth and ioy of heart, with a quiet minde voide of feare. All which with many other, are our daily bread here signified.

But before wee leaue this first point, this doubt is to be cleared wherefore Christ nameth bread rather than any other particular part of outward prouision. For answer whereof wee are to vnderstand, that of outward matters some are absolutely necessarie for our being, as foode; others not so, but onely requisite for our better and more happie being, as apparell: now of those things, which pertaine to our being, and the continuance

*wherefore
Christ nameth bread.*

ance of our life, bread is the chiefe: for wee can bee better without flesh, or fish, or white meate, than without bread: for water is only the outward moistning of bread, and hath no nourishment in it selfe, but only as it doth partake of bread, that is, substance of corne, or so forth. Hence it is that the word in the Greeke tongue hath the notation from sustaining the frame of the bodie: as though without it the frame of the body could not continue. To conclude this point therefore seeing bread is the thing most needfull for our life, Christ teacheth vs to aske that, thereby confining our inordinate and infinite affections: & this is the subiect of the circumstance. Now follow the circumstances first, *Modus, acquirendi*, &c. The meanes of obtaining this bread, is by the free donation and gift of God: for whatsoeuer

whatsoever wee haue or enioy,
it cometh from the meere li-
beralitie of God, yea though
wee haue gotten it by our la-
bour or industrie; though it
come by inheritance, or we haue
it by the gift of friends: for
as *Moses* saith in the booke of
Deuteronomie, God giueth vs
power to get substance, and it
is Gods gift that we are descen-
ded of parents that haue great
substance, and God stirreth vp
the hearts of our benefactors
to bestow their gifts vpon vs,
Here therefore pride is rebuked
for what haue wee that wee
haue not receiued? and hauing
receiued it, there is no reason
we should boast as though wee
had not receiued it.

Now for more euidence of
this circumstance, a double ob-
iection must be answered: for
first it may bee thought unne-
cessarie for him to aske bread
that hath bread: now there be
many

*We obtaine
bread by gifts
from God.*

Deut 8.17.
18.

*Pride rebu-
ked.*
1 Cor. 4.7.

many men that haue bread enough, namely, such as abound in riches and honour of the world: wherefore it may rather seeme needfull for poore people to make this prayer, that want their daily bread than for all sorts of persons indifferently. For answere whereof we may consider, that there is a double interest & title to the creatures, or to bread: namely, ciuill, and religious. Rich men, many of them, haue a ciuill title to the riches which they possesse: for amongst men hee that robbeth the rich man shall be counted a theefe, as taking another mans goods, seeing that by the law of the nation where hee dwelleth, euery mans goods are ciuilly confirmed vnto him in the proprietie thereof: but neuerthelesse euery rich man hath not in the Lords sight and estimation a religious interest vnto his goods: for if hee be a wicked

ked man, out of the communion of Saints, no member of the Church Catholike, hee is but a meere vsurper of all his substance, & therefore hath need to aske this second interest to his goods of God, whose is the earth and all that therein is, and who only giueth his creatures through Christ Iesus to the faithfull his friends, and not to the wicked his enemies.

Psal. 24. 1.

Secondly, it will further be obiected, that Gods seruants that are rich neede not aske their daily bread of God, seeing they haue before men the ciuill title to their goods, and before God a religious interest also, they being Gods friends, and members of Iesus Christ, through whom they are made the heires of all things. But for answeere of this obiection also we must remember to distinguish betwixt the title to the bread, or the vse of the bread,
or

and the benefit or commoditie which is reaped by the bread, or by the vse of the bread: for the children of God oft times vse bread, and yet haue no benefit by the vse thereof: as they vse marriage, and want children they vse Physicke, and recouer not their health: therefore Gods children are taught to aske a staffe to their bread, Gods powerfull word or blessing vpon the meanes, without which man cannot liue: and hence it is that all Gods creatures and ordinances must bee sanctified by prayer, as the Apostle teacheth. This prayer then includeth these foure particulars following.

1 Tim. 4.

First, Lord giue vs a cruill title to bread.

Secondly, Lord giue vs a religious title to bread.

Thirdly, Lord giue vs leave to vse the bread.

Fourthly, Lord giue vs comfort

fort by the vse of the bread.

The first is opposed to pover-
tie: the second to vsurpation:
the third to the taking of Gods
name in vaine: the fourth to the
curse or withdrawing the staffe
of bread.

This is the first circumstance;
the second followeth, which is
Persona, the person for whom
we aske bread.

Wee desire bread for others
aswell as for our selues: even
as in the next petition we desire
forgiuenes of sinne for other
men, aswell as for our selues:
whence we learne to suppress
enuie, which Christ calleth an
euill eye: and as the Apostle
saith, *to reioyce with them that
reioyce*: and as Christ teacheth,
to pray for our enemies, and
persecutors: but especially for
them that are in the communi-
on of the Saints: not to fret our
selues at the prosperitie of the
wicked: nor to maligne Gods
gifts

For whom
we aske
bread.

Enuie sup-
prest.

Mat. 20. 15.
Rom. 12. 15

Psal. 37. 12

Numb 11.
29.

When we
aske bread:
also for how
long, and
how oft.

Math. 6.
Luk. 11.

Bread is al-
way needful.

gifts or graces in other men, as *Iosua* for his masters sake did enuie the gift of propheticie in *Eldad* and *Medad*.

The third circumstance followeth, which is *Tempus*, the time how long, and so consequently how oft wee aske this bread: for the latter groweth out of the former, as shall easily be perceiued. For seeing wee aske bread but for the day, when the next day commeth we are to aske it againe, and so as God reneweth the day, or occasion of vsing bread, wee in like manner renew our prayers for a blessing vpon the bread. The word expressing this circumstance thus distinguished, is (*semeron*) to day: or (*to eash emeron*) appertaining to the day; the one being the exposition of the other which word or phrase of speech importeth two things.

First, that euery day we need the vse of the bread, because that

that Christ doth teach vs every day to aske bread with the sanctified vs thereof, and Gods blessing therevpon.

Secondly, that seeing wee aske bread onely for the day, therfore we must be cōtent with our present estate, and depend vpon God for the time to come, for every day hath care enough. And here two questions are to bee discusled, which follow.

First, whether may not a man aske riches at Gods hands? This question ariseth necessarily from the circumstance, whereas Christ teacheth vs to aske bread only for the day: it may be doubted therefore whether it be lawfull or not to aske bread for the time to come: whereto answere may be made Negatiuely, that a man must not desire to be rich, and so must not aske riches at Gods hands: which may be prooued by many reasons.

First,

*Contentments
and faith.
Mat 6.34.*

*whether it be
lawfull to
aske riches.*

1 Tim. 6. 9.
10.

Mat. 13. 22.

1 Tim. 6. 8.

1. First, the Apostle saith, that a desire to berich occasioneth temptations and snares, many dangerous and noysome lusts, which drowne men in perdition and destruction: and our Sauour Christ in the same sense saith, that riches are snares to intangle men in the diuels net: but we are not to pray for the occasions of sinne, seeing that we must auoide the occasions of sinne.

2. Againe, a desire to berich argueth discontentment: but that is a fault, for wee must be content with that portion of our daily bread which God giueth vs, yea though it be but meate and raiment, as the Apostle saith. Now that, whose fountaine or cause is euill, cannot be good: wherefore discontentment being an euill cause impulsive of desiring riches, the desire of riches is a sinne also.

3. Fur-

3. Further, couetousnes is a sinne: but a desire to be rich is couetousnes: for the two Greeke words in their notations differ not in substance and signification, howsoeuer they differ in letters and pronunciation: the one signifieth a loue of siluer, the other a desire of hauiug much.

4. Besides this, in the Proverbs *Agur* prayeth onely for food conuenient for him, that is, for daily bread, and hee doth by negation remoue from him the desire of riches: which example being not contradicted by any rule of Diuinitie, is a perpetuall rule of direction for vs: and the Lord himselfe testifieth in granting *Salomons* petition, that hee was pleased that *Salomon* asked not riches: and it seemeth the Apostles scope in the former place of *Timothy* affordeth thus much: that a desire to be rich is sinne.

Pleonexia.
Philargyria.

Pro. 30. 8.
To pray for a
competency
lawfull.

1 King 3. 11

1 Tim. 6.

The conclusion then followeth, which is the solution of the doubt, that wee must not pray for riches, nor against them: but we must proceed in the practise of the duties of our callings intending Gods glory, the benefit of Societies, and prouision for those that appertaine to vs: and if God blesse vs with riches to bee thankfull and to bestow them well; if hee send pouertie, to beare it patiently and thankfully, as a part of our daily bread, or an adiunct thereof.

The second question to be handled is: whether a man may lay vp any thing in store for time to come and so by this meanes care for the time to come, which question also riseth from this circumstance: for when Christ teacheth to aske bread for the day, it may seeme we should not respect the morrow: whereto this answer may

may bee made: That a man may lay vp in store for a time to come, and therefore may haue some prouidence and respect to the time to come: for God hath giuen man reason and foresight, which is to bee vsed for the preuenting of euill, and the procuring of our good, not onely for the soule, but for the body also: And Christ himselfe in the gospel by *Iohn* willeth his Disciples to gather vp the broken meat, and in that it is reported that *Indas* caried the bag and was Christ's purse-bearer, and that at other times they caried loaues and fishes with them, it is plaine that the familie of Christs had a regard of the time to come: also the Apostle *Paul* signifieth this laudable custome of parents treasuring vp for the children. Hence it is that in the Scripture there are diuers precepts of frugality, thrift, or

TOI P parsimonie:

Ioh. 6. 12.
Ioh. 12. 6.
Ioh. 6.

2 Cor. 12.
14.

Pro. 27. 23.
& 31. 16.

Ephes 4. 28.
Matth 6. 19

parsimonie: and all that good huswifery mentioned in the prophecie of *Bathsheba* apertayneth to this place: and the Apostle saith that this is one end of labour that wee may haue something to bestow vpon them that neede. But here it may bee obiected, that Christ forbiddeth to lay vp treasure in store, because the moth and rust will corrupt, and theeues wil breake through and steale: but that is easily answered; for if Christ doth not speake simply, but comparatively, as if Christ should haue said; Seeke not worldly treasures, chiefly, & immoderately, onely: nay, they must not bee sought for at all, but treasure them not vp so as that yee neglect the heauenly treasure, viz. inordinately.

Againe, it may be obiected that Christ expressely forbiddeth the care for the morrow, for

Mar. 6. 34.

Merimne.

Pronoia.

1 Tim. 5. 8.

Ephes. 4. 28.

for euery day hath sorrow enough of it owne, and wee must not aggrauate it with future care and sorrow: but the answer thereto also is apparant by the intendement of Christ: for Christ in that place laboureth to suppress distrustfull, and distracting care which deuiceth the minde from God and Gods seruice: but Christ forbiddeth not prouidence, or foresight, or prouision for the time to come, which the Apostle doth directly require in the gouernor of a family: yet neuerthelesse concerning this laying vp in store and moderate prouident care, some cautions must bee remembred: as first, that our goods which we treasure vp, bee gotten with our honett labour, or that wee come by them by inheritance of gift, or by some lawfull meanes; not by gaming or co-soning.

Psal. 62. 10.

Secondly, that if our riches increase we trust not in them.

Thirdly, that wee doe not treasure them vp when wee should spend them in the needfull vies of the Church of common-wealth: for such times are vnfit times for storing vp. And in this respect the Apostle commendeth the Church of the Macedonians, for that they were liberall in their extreame pouertie, the necessitie of other Churches requiring it.

2 Cor 8. 1.
2. 3.

Lastly, when wee haue treasured vp riches, wee must not keepe them niggardly, but we must bestow to the good of our selues and others, such a portion of our treasure as shall be requisite, and besitting our estate, wherein sometime we are to passe the bounds of our abilitie; in which respect Christ also commendeth the widowes almes of two mites.

Mark. 12. 44

It is apparant then, these cautions obserued, that storing vp, and prouident care is not lawfull, but very meete; which serueth to overthrow that ouerlashing and swagging disposition of riotous vnchrits, which like vnto the prodigal sonne consume all their substance, so as at length they are brought to a mortell of bread, and charge others with themselves and theirs; whereas their patrimonie being moderately ordered according to their estate, might haue not onely been preserued entire with the maintenance and reliefe of many poore, but also out of the encrease and vse thereof much might haue beene treasured vp, for their posteritie. For a conclusion therefore of this circumstance, couetousnes is sinne and so is prodigalitie: liberallitie and magnificence are vertues, so are also parsimony, and frugalitie,

What vse the
bread in. b.
O epistonia
armoxon.

frugalitie, which by this consideration are insinuated vnto vs.

The fourth circumstance followeth, which is *qualitas*, the condition or vse of the bread. The greeke word expressing this circumstance is translated (*daily*) *episonion*: which the Etymologist expoundeth, *besuting our substance or being*: namely, such a bread as is meete and conuenient for the preservation of our being: and the bread we aske hath this epithite adioyned in two respects.

Gen. 2. 17.

One is: for that our essence and being is in a continuall flux, and, as I may so say, a naturall consumption: for mortalitie, which is inflicted vpon vs by God, draweth vs euery day to corruption, and we doe as naturally incline thereto, as the fire goeth vpward: wherefore the Lord in his mercie hath provided bread, which shall stay

stay this declining of our nature in part, & reparaire the ruine of our essence; that as the naturall lampe of our life, consisting of fire and oyle, spendeth and wasteth; so there may bee a new supply made by the fat of wheat as the Prophet speaketh; till at the length the light of our life be extinct or suffocated, either by old age, when the wicked is spent, or by disease and sudden death, when the heate is choked, or wanteth oyle.

Another respect why the bread is so intituled, is, for that this bread can neuer bee added to our substance for the reparaire thereof, except the Lord giue a blessing thereto: for as the Prophet saith, we may eate and not haue enough, drinke and not be satisfied, vie marriage, and want children, earne wages and put it into a bottomles bagge: for howsoeuer the faculties of nourishmen doth naturally worke

Calorn. tirus
Hamam
radiale.
Psal. 81. 16.

Leuit. 7. 6.
Hag. 1. 6.

in the stomacke and other parts, and howsoever the bread hath in it a foyson or iuice fit for nourishment, yet the Lord hee can suspend the one and the other, so as they shall neither of them performe their offices: for he can stay the worke of all the secondarie causes: and hee can worke without the helpe of any secondarie cause. Hence therefore wee are taught, both to vse the bread, it being the meanes God hath appointed for our preservation: and also not to trust in the bread, seeing that it cannot help vs if God suspend the vertue thereof: more plainly, two sinnes are here discovered, and secretly reprov'd.

First, tempting of God, which is drawing too neere God.

Second is a secret idolatry, withdrawing our selues from God.

All they tempt God which neglecting the bread, which
is

is the ordinary helpe of our life,
doe cast themselves vpon the
immediate prouidence of God:
as the diuell perswaded our Sa-
uour Christ to cast himselfe
downe headlong from the pi-
nacle of the temple, when hee
might come downe the staires:
for God will not haue vs neg-
lect or despise the meanes which
he hath giuen vs.

Mat.4.6.

All they withdraw themselves
from God which make idols of
the bread, which vse the bread,
and neuer aske a blessing at
Gods hands vpon the bread, as
if God were tied to giue his
blessing to the bread necessari-
ly: this is the sinne which is oft
times reprobued by the Pro-
phets: for example, to trust in
chariots and horses: to trust in
Princes, to trust in the Physici-
on, generally to trust in an
arme of flesh.

The fift and last circumstance
follow, which is *Dominus*, whose

whose the
bread is

the bread is, or the owner of it. Christ called it our bread, and that in diuers respects.

1 Thes 3.
12.

1. For that it is so indeede wee hauing gotten it by our labour and industry, or hauing it by inheritance or gift of friends: and according to this construction the Apostle wil- leth the Thessalonians to eate their owne bread. which they haue earned with the labours of their hands: this is the ciuill ti- tle which is called *ius ad rem*.

Math. 15. 26

2. For that it is the childrens bread, according as Christ saith to the Cananitish woman: which was through *Adams* fall lost, but now through Christs redemption is restored to vs againe, as appeareth plain- ly by the Prophet in the Psalme. And this is called *ius in re*, the religious title.

Psal. 8.

3. For that wee desire no more of the bread than is fit for vs, as *Agur* prayeth in his pro- phesie:

phesie: and the Lord suitably
doth bestow vpon vs onely,
and all that part of the bread
which is good for vs: for wee
see that diuers of Gods children
haue seuerall and different por-
tions of this bread: *Abraham*
hee had abundance: *Lazarus*
was scantied; yet each of them
had his bread, euen a portion
conuenient for him. So that
this last circumstance insinua-
teth vnto vs three vertues.

1. Industrie, which is in some
honest calling to get our li-
uing with the sweate of our
browes: and not walke inor-
dinately, yea though thou
haue great liuing and pos-
sessions of thine owne. For al-
though it may seeme needles
for him to labour which is
wealthie, yet indeede there is an
ineuitable necessitie thereof. For
besides that God hath imposed
this yoke vpon all in *Adam* to
eate the labours of their hands,
and

Prou. 30. 25

Eccl. 3. 10

Psal. 34. 10.

Rem. 8. 18.

7. 31

3. 1. 10

Genes. 3. 19
Psal. 128. 2.

2 Thes. 3.
10. 7.

Ephes. 4. 28.

and the sweate of their browes, and so they which doe not labour walke inordinatly, *viz.* as a souldier out of his ranke; the Apostle also saith that he which doth not labour, should not eate and one end of laboring in a calling is, that we may haue the more to bestow vpon them that want, therefore euen the King himselfe, the Iudge, and the Counsellor, and the Minister is to sweate for his liuing, though hee dig not with the spade: which is when the mind laboreth and trauelleth in thought, and counsell, and care and prouidence, and instruction dropping as it were an inuisible sweate from the browes of the vnderstanding, and inward parts of the soule.

2. Thankfulnes to the Lord, that hee hath restored to vs that interest which was lost through *Adams* fall: that wee may freely and with good conscience
vsc.

vse any part of bread which is our owne; not onely for our necessitie, but euen for our moderate delight and comfort, seeing that God hath giuen wine to comfort the heart, and oyle to make the face shine, and *David* had his head annoynted with oyle.

Psal. 104. 15.
Psal. 23. 5.

3. Contentment in our estate whatsoeuer, seeing that is the best estate, and that part of the bread is most fit and meete for vs: for howsoeuer perhaps wee doe not so thinke, yet surely if we find in our selues the markes of Gods election, and if wee labour to obserue the worke of God vpon vs at that time, wee shall be compelled to say from our owne experience, that then God in wisedome saw such a portion was best for vs.

Psal. 119.
71.

These are the circumstances annexed to the bread.

Next in order followeth the third thing to bee observed in
the

*The suppli-
cation of the
fourth petiti-
on,*

the petition, which is the Supplication: the things therefore which we aske of God, are these following.

First, things generall, whereof some are causes, some effects: causes are especially these fixe.

Deut. 28, 13

1. Fruitfull seasons, with all the meanes procuring them: as the first and latter raine; frost, and snow, mist, and dew, and whatsoeuer other creatures God hath appointed for that purpose.

Hosea 2, 21.

2. The due sympathy of the creatures consenting together, as when the heavens heare the earth; the earth heareth the corne, wine, and oyle, and they heare Gods people.

1 Tim. 2, 2.

3. Wise and prouident Magistrates that may enact holisome lawes, for the peaceable gouernment of the commonwealth, and by lawfull and iust waye defend the subiect and countrie.

4. Learned

4. Learned and conscionable Iudges and Lawyers, that may iustly and mercifully execute iudgement, accusing, defending pleading, and iudging according to the aforesaid good lawes.

Numb. 16.
16. 26.

5. Valiant and Christian Captaines & Souldiers, which may resolutely fight the Lords battels against his enemies, such as were the thirtie seuen worthies in *Dauids* Kingdome.

2 Sam. 23.
39.

6. Conscionable and experienced and learned physitians, for the health of the body: and generally all good mannery arts and trades with their skillfull professors, which labour for the preparing of meate, apparrell and their instruments: and in making weapons for warre, &c.

Exo. 30. 25.
& 35. 30. 31

After the aforesaid causes follow certaine effects which wee pray for in this petition.

1. Peace: when euery man may

Psal. 144.

84.

may quietly sit downe vnder his vine and figtree, when there is no leading into captiui tie, no complaining in our streetes of women that leese their husbands, or of orphanes leeing their parents in warre.

Psal. 144.

13.

Deut. 28. 12

2. Plentie: that our sonnes and daughters may bee as the young plants which come vp thicke out of the ground; that our garners may bee full with corne, that our sheepe may bring forth thousand and ten thousand; and that we may lend and not borrow.

Psal. 144. 12

3. Health: that there bee no feeble person among vs, that our oxen also may bee strong to labour, that our sonnes & daughters may bee as the polished corners of the temple.

The generals being numbred the specials follow which being handled before in the meaning of the words of the petition, shall onely neede in this place

to

to be shortly repeated.

1. The staffe of bread, or Gods blessing vpon the bread.

2. Humilitie, seeing God giueth vs the bread.

3. Contentment with whatsoever estate we be in.

4. Faith in Gods prouidence for things meete for vs.

5. Prouidence or moderate care for the time to come.

6. Painfulnes and labour in our vocation and calling.

7. Thankfulnes that God permitteth vs the vse of the bread.

8. Ioy of heart at the outward prosperitie of others.

9. Frugalitie or parsimonie to spare when we neede not spend.

10. Liberalitie, to bestow our abundance to supplie others wants.

11. Magnificence to bestow bountifullly vpon Church or Common-wealth, as in erecting Colleges, Hospitals, making high-waies, &c.

These

The deprecation of the fourth petition.

These are the principal things we pray for in this petition.

The things that we pray against may easily be gathered by the contrary: yet for plainnes sake it shall not be amisse for to number them thus.

1. Vnfrunfull seasons, as a wet and cold summer, a hot & drie winter: no raine, no frost, no snow, &c.

2. The Antipathie of the creatures, when the heauen becommeth brasle, and the earth iron, &c. Deut. 28.

3. Foolish, childish, and improuident Magistrates or tyrants that make pernicious and hurtfull lawes, Esay. 3. Eccles. 10.

4. Vnlearned and wicked Iudges and Lawyers, Esay. 3.

5. Vnskilfull and vnconscionable Physitians, as wise women, Witches, or Wizards, professing Physick and Empiricks that gette onely and want skill.

6. Cowardly

6. Cowardly Captaines, and dastardly souldiers, when as ten flie before one, and a hundred before tenne, &c,

7. Warre. 8. Scarlitie or famine, 9. Sicknes, as the plague or other mortall diseases epidemiall.

10. Breaking the staffe of bread.

11. Pride. 12. Discontentment

13. Immoderate or no care for things needfull.

14. Idlenes. 15. Vnthankfulnes.

16. Enuie. 17. Couetousnes.

18. Prodigalitie.

19. All vnlawfull Arts and Trades to get bread.

20. All gaming to get our liuing by, 2. Thell. 3. 10.

This also may suffice for the deprecation.

The thanksgiuing may easily bee collected out of the supplication and deprecation: for wee are to praise God for the good things vpon vs, and the euils kept from vs.

Wherein we may easily runne through

³
*The thank-
giuing of the
fourth petiti-
on.*

through all the aforefaid vertues and vices, good and bad.

For conclusion of this petition therefore, hitherto appertaineth the fifth commandment especially. Againe, these places of Scripture following, are as it were Commentaries to this petition, or rather indices thereof.

The whole 28. chapter of Deuteronomy.

The whole 26. chapter of Leviticus.

The beginning of the third chapter of *Esay*.

Psalme the 144. the 12. 13. 14. 15. verses.

The sixt chapter of the first epistle to *Timothy*.

The sixt chapter of the Gospel by *Mathew*.

From the 31. the whole chapter, and such like.

Now after the petition for things temporall, follow the petitions for things spirituall, namely for grace and perseverance

rance in grace. The fifth petition is for Grace.

Forgive us our debts: as we forgive our debtors.

This petition for grace or remission of sinne is in nature before the petition for perseverance: for first a man must have grace before he can perseuere in grace: whence ariseth this doctrine: A man must be a righteous man, before hee can leade the life and die the death of a righteous man: A man must first haue remission of sinne, and the righteoutines of Christ iustifying and sanctifying him, before hee can resist temptation, fight the spirituall combat against the spirituall enemy, and be deliuered from the euill of sin & the curse. More distinctly and plainly these particulars do arise from this method.

First, he only that hath grace
can

¹
*Order of the
first petition.*

can resist temptation.

Secondly, though a man ha-
uing grace to resist, be sometime
foyled by temptation; yet hee
shall bee free from the euill of
the temptation, from the euill of
sinne and the curse: but con-
trariwise therefore by necessarie
consequences.

Thirdly, hee that wanteth
grace cannot resist temptation,
but shal be foyled by the Tempt-
er.

Fourthly, hee that wanteth
grace, being foyled by the
temptation, shall fall into euill.

These particular doctrines
shall afterward bee handled in
the sixt petition, whether the
reader is to be referred.

The second thing to be con-
sidered in this petition follow-
eth, which is the meaning of
the words. The prayer.

hath two parts: } The thing asked,
 } The condition.

The thing asked is (forgiue-
nes

²
*Meaning of
the words of
the petition.*

nes of our debts)

The condition whereupon it is asked (our pardoning others.)

For the better vnderstanding of the first of the petition, these five things are to be considered.

First, *Quid*, what we aske (forgiue)

Secondly, *Cuius*, whereof we aske forgiuenes (debts.)

Thirdly, *Pro quibus*, for whom we aske forgiuenes (vs)

Fourthly, *Quorum*, of whose debts we aske forgiuenes: (ours)

Lastly, *Per quem*: through whose merits, which consequently doth arise from the word (*forgiue*)

The first point is, what wee aske: that is, pardon or forgiuenes. Debts or sinnes are discharged two waies.

1. When the debtor himselfe doth satisfie in his own person: thus the damned men and Angels discharge their debt to God who

what wee
aske? forgiue-
nes.

who for that they are neuer able to pay the vtmost farthing, are therefore kept in prison, and damned euerlastingly.

2. When another person doth satisfie for the debtor, and the debts of Gods children are discharged through the satisfaction of Christ, who hath payed the vtmost farthing to the creditor, to God his Father for vs. This may be called remission or forgiuenes.

Rom. 11. 5.

1. In respect of vs that receiue it, we conferring no merit there to, nor any way purchasing it.

Psal. 116.
12.

2. In respect of Christ that satisfied the debt for vs, wee being not able to gratifie him againe in any measure.

Ioh. 3. 16.

Rom. 6. 23.

3. In respect of God the Father, who of his free mercie and meere loue to mankind sent his onely begotten sonne to discharge the debt.

This point then hath this vse: It teacheth vs to cast downe all pride

pride in our hearts, and to empty our selves of all opinion of our owne merits and excellencie, and to come with ropes about our heads before the King of Israel.

The second point followeth, whereof wee desire forgiveness: namely, of our debts, that is, of our sinnes: for sinne containeth in it a threefold debt: first, transgression, or disobedience which is the priuation of obedience, by reason whereof wee still are indebted obedience to God: for they that doe obey Gods law, notwithstanding still are indebted obedience, and therefore much more they which disobey Gods law are indebted obedience through their disobedience. The Apostle speaketh according to this sense concerning the samme of the second table, calling loue a debt which we alwaies owe vnto our neighbour, & so by consequence vnto

1 King. 20.

31.

Whereof we
aske pardon
of our debts.

2. 17. 18.

Rom. 13. 8.

but

Q

God

God: wherefore the neglect of loue is much more a debt.

Secondly, sinne containeth in it the punishment, which, by reason of our transgression, wee are indebted to vnder-goe: and according to this our Sauour Christ calleth sin a debt, saying that they whom the Sergeant at the commandement of the Iudge cast into prison, shall not come thence til they haue paid the vtmost farthing, that is sustained the due punishment.

Thirdly, sinne is a debt in regard of the corruption which accompanieth the transgression: for God requireth of vs puritie and sanctimonie, which wee are indebted vnto God alwaies; but much more are wee indebted holines when our hearts are full of impietie, and dishonestie. Briefly then, because all sinne is a transgression of the law, binding the transgressor in guiltines to suffer punishment, and

Mat. 5. 26.

Psal. 51. 6.

and corrupting the transgressor with vncleannes: thence it followeth that the sinner is so greatly indebted to God.

The vse of this poynt is to stirre vs vp diligently to seeke pardon of our debts, which doe so greatly indanger vs to Gods iustice and wrath; and whereby wee are triple debtors vnto the Lord, but wee are for the most part like vnto prodigall ding-thrifts, wee neuer regard how much wee goe vpon the score, we neuer thinke that the day of reckoning or paimēt wil come: it were good for vs (according as Christ aduiseeth vs:) to agree with our aduersary quickly, euen while wee are in the way with him: it is the Lord with whom we must agree, who is a fearefull aduersarie, that will prosecute law against vs before a iudge that will accept no mans person, that hath thine owne cōscience as good as a the

Math. 5.25

Antidicos.

witneses to proue the deceiver,
it is wisdom to agree quick-
lie being in the way with him,
whilest he doth reason, and dis-
pute the matter friendly in the
Ministerie of the word, least if
death and hell, the Lords Ser-
geants once lay hold vpon vs,
and arrest vs, we be cast into per-
petuall imprisonment.

For whom
we aske par-
don for our
sins and o-
thers,
Pardon for
our sinnes.

The third poynr followeth,
for whom wee aske forgiveness,
namely for our selves and o-
thers, our friends and our ene-
mies.

For our selves, yea though
wee know wee are the chil-
dren of God, and haue already
obtained pardon at Gods hand
for our sinnes: for Christ re-
ceiued his disciples to make this
prayer, who no doubt had their
sinnes forgiven before: but it
may be thought that it is need-
lesse to pray for sinnes which are
already forgiven, and will it hurt
any mans conscience to pray
thus

thus with God? This knot is
dissolued two waies: (first)
some answer that Christ re-
acheth vs to aske forgiveness, not
as it cometh from God, which
is granted already to Gods chil-
dren, but as it cometh to vs,
and as we apprehend and apply
the merit of Christ for forgive-
ness: as if this should bee the
meaning, Lord giue me grace
more effectually to apply to my
soule by faith, the righteous-
ness of Christ for the pardon
of my sinne: others, and that
more fully answer (secondly)
thus, that it is in the worke of
iustification or remission of sin,
as in the worke of creation: for
as when God had created *Adam*
he was continually present with
him by his providence to sup-
port his being, and to stay and
preserve his substance and na-
ture, which providence is no-
thing else but as it were a conti-
nuall creation: even so when

Act. 17. 28.

Esay. 53. 5.

God hath iustified a sinner, and
 forgiven him his sins, he continually
 is assistant to the party iustified,
 upholding his iustification: this
 cannot be termed properly a second
 iustification, but a continuall
 supporting of iustification, no more
 than preservation can be termed a
 second creation. Now further this
 continuall supporting of iustification,
 is performed by the application of
 the salve to the sore, of Christs
 righteousness to the wounded soule
 of the sinner: which application
 is the worke of Gods holy spirit
 principally, & not of faith onely
 instrumentally. For further
 declaration of this point we are to
 know that when God iustificeth
 a sinner, he giveth him whole
 Christ & all his merits for ever,
 so that the party iustified cannot
 possibly leele Christ: yet the Lord
 doth onely apply Christ & his
 merits, as it were the salve, to
 those sins & sores that are already

die in his soule burst out, for the which he seeketh the salue, and for which he asketh pardon and is humbled : afterward as new sins & sores grow, & he espieth them, feeleth them & asketh the salue for them, the Lord applieth Christ the salue vnto them. Wherefore directly & fully to answer the obiection, Gods children aske at Gods hands that which they haue not, for although in the counsell of God, in the redemption of Christ, in the donation of Christ to the partie iustified by the Father, at the very first moment of iustificatiō it may truly be said that all his sins are forgiven, past, present, & to come : yet in regard of the particular applicatiō of Christs stripes to the sores of sin in the soule, it cannot bee said that the godly mans sins are pardoned, or forgiven, or cured, or covered, till they be committed, till they be espied, till the pardon thereof

be asked. Gods children therefore do not aske a primarie iustificatiō but a secundarie application: they do not desire to bee made righteous of persons wholly vnrighteous, but to bee made righteous from some particular vnrighteousnes. As a man that is, desireth God still to preserve his being by daily bread; so a man that is iustified, desireth God stil to support his iustification by a continuall application of the salue to the sore. Wherefore to conclude, Gods actions in iustification are two: first, the donation & gift of Christ: secondly, the applicatiō of Christ giuen. As a Chirurgion giueth a boxe of salue to a wounded person, & after applieth plaisters of the salue to the wounds as they breake out in the bodie. And sometime the Lord doth deferre & suspend the applicatiō of the plaster of Christs blood to the sores of sin in the soule, that hee may

may prouoke vs the more earnestly to consider of the hainousnes of sin, more seriously to bewaile sin, more carefully to auoide future sinnes, seeing the smart of former sins is so sharpe, more feruent & with great perseuerance to pray vnto God for pardon thereof, and with greater ioy and thankfulness to receiue the pardon of sinne from our gracious God.

The vse of this doctrine then in briebe is thus much: to teach vs daily to obserue our sinnes and particular lapses, and accordingly to descend to a particular confession and penitencie for them, and particularly to desire forgiuenes with the application of Christs righteousness, according as we doe every day desire bread for our nourishment.

2 Thus wee pray forgiuenes for our selues: wee pray also pardon and forgiuenes for others, yea even for our enemies,

Psal. 51.

Pardon for others.

Q 5 according

according to the example of Christ, *Stephē*, &c. but this point hath alreadie bin handled in the preface of the Prayer, to which place the reader is to be referred: onely thus much we are here to learne, pity & cōpassion to them that pitie not themselves, that seeing it is vnknowne vnto vs how the Lord will deale with men that liue in impenitencie & grolle sinnes, we are therefore to hope the best in charitie, & seeing they are of our own flesh to haue commiseration of them, it may be that the Lord will at the instance of a godly mans prayer, which auaileth much, haue mercie vpon them; as it is supposed hee had mercie vpon *Saul* at *Stephens* prayer, and the Centurion at Christs.

Iam. 5. 16.

*For whose
sins we aske
pardonours.*

The fourth point felloweth, which is, whose debts & sins they are whereof we aske pardō. They are called ours in a double respect: first, for that they are ours properly,

properly, we hauing committed
thē against the Maiestie of God,
and for that wee cannot lay our
sins ypo God, the diuel, or other
men: for God he doth not cōpel
vs to commit sinne, neither doth
hee inspire wickednes into vs,
seeing he tempteth no man to
sinne: and howsoeuer the diuel
or wicked men may tempt vs,
yet wee willingly and freely
yeeldeto the temptation, and
take a delight and pleasure in
the committing of sinne: and
though a wicked man bee a ser-
uant and slaue to sinne and Sa-
tan, yet hee is so willingly, and
he selleth himselfe for a slaue, as
it is said of *Ahab*.

2 Sinne is called ours empha-
tically, to signifie thus much,
that seeing the soule that sin-
neth shall die, and that euery
one shall beare his owne bur-
then, therefore wee especially
seeke for the pardon of our
owne sinnes, howsoeuer we are

Iam. 1. 13.

*Ezech. 18.
Gal. 6. 4. 5.*

nor

For whose
sake we aske
pardon?
Christ.

not to neglect our dutifull and charitable prayers for other men.

The last point is, through whose merits wee aske forgiveness: which is implied in the word *pardon* or *forgiveness*: for which purpose we must know that God is a iust God, and therefore hee will bee satisfied wherein his iustice is violated, and God can no more forgive sinne without any satisfaction done vnto his iustice, than hee can cease to be iust or cease to be good: wherefore in that Christ teacheth vs to aske forgiveness, there is necessarily insinuated some satisfaction to be made to Gods iustice: and therefore some person to make that satisfaction: which person is Christ Iesus God-man, in whose name wee are to pray, and through whose satisfaction and obedience wee obtaine forgiveness: and so God continueth.

mueth iust, because hee pardoneth not before he be satisfied, and yet is most mercifull also in providing a meanes for the discharge of our debt, whereas we were *non solvendo*, vtter bankrupts, neuer able to pay our debt: and so the Prophets speech is fulfilled: *Mercie and truth are met: righteousnessse and peace kisse.*

Psal 85. 10.

The vse of which point is to teach vs, that when we come to askeditcharge of our debts, wee bring our acquittance with vs, otherwise we can neuer be discharged. And here there is some difference betwixt the paiments of men and Gods paiment: for with men the creditor giueth an acquittance to the debtor; but here the sinner, who is the debtor to God, giueth an acquittance to the creditor, which notwithstanding before the creditor freely gaue vnto him vpon the discharge made by the suretie

tic Christ Iesus: briefly and plainly thus much, when wee craue pardon of our sinnes wee must bring with vs faith to apply Christs righteousness; which being applied vnto vs, our debts are discharged in Christ.

The condition of the petition.

This is the first part of the petition, viz. the thing wee aske. The second followeth, the condition wherupon we aske pardon.

As we forgine our debtors.

These words are an instrument seruing to seuerall purposes: wherein wee may consider both the meaning and vse of them. For the meaning of the words two points must be noted.

1 How other men are our debtors.

2 How wee forgine other men their debts.

How other men are our debtors.

First, to know how other men are our debtors, wee must consider that sinne containeth alwaies an offence to God, some time

time also an offence to man. The offence which is against God is the violating of his holy & righteous law which is the rule of his iustice. The offence which is against man, is the iniurie which is done against the persō, honor, life, goods, good name, or honestie of any man, whereby any of them is diminished or abolished in our neighbour: as in murther the life of a man is diminished; in theft, his goods; in slaunder, his good name; in fornication, his honestie, &c. Now the offence and iniurie of our neighbour containeth the debt which wee owe vnto him: for first, in that wee haue wronged him, wee haue not loued him, and so wee owe loue vnto him: secondly, we owe a satisfaction or amends, which in equitie must be made to the partie iniured: thirdly, we owe vnto him a certaine punishment also, which in equitie may be exacted and inflicted

How we for-
giue other
men.

licted vpon the partie of-
tending. And in these re-
spects other men are our deb-
tors.

Secondly, we forgiue other
men their debts, when wee re-
mit, not the transgression of
Gods law, for that wee cannot,
for none can forgiue sinne but
God: but either the wrong, the
satisfaction, or the punish-
ment: sometime all three,
sometime two, sometime one
onely, namely the wrong or
iniurie done vnto vs, which
wrong we do here professe our
selues readie to forgiue, and
therevpon desire God to for-
giue vs.

But for further declaration
of this matter wee are to re-
member these things.

First, when man forgiueth
the wrong, God doth not al-
waies forgiue the sinne: for there
be many persecutors whose
sinnes are neuer forgiven of
God.

God, and yet Gods children
that are persecuted by them
forgiue them the wrong, which
through their persecutions they
sustaine: so Christ and Stephen
prayed for their persecutors,
some of whom (as is probable)
God neuer pardoned.

Secondly, though man doe
not forgiue the wrong, yet
the Lord sometime may and
doth forgiue the sinnes: for if
there bee any man found so
cruelly mercilesse as that he wil
not forgiue his enemies, his
sinne is the greater, and his
charitie is the lesse, and hee can
haue little or no comfort that
God will pardon him: but if the
partie that hath done the wrong
do craue pardon at Gods hands
and satisfie or make restitution
according to equitie to the par-
tie wronged, the Lord forgiueth
the sinne and the wrong both
to himselfe and to man: for
God can forgiue, and doth
forgiue

Mat. 5. 14.

forgiue both, vpon performance of the condition of true repentance, which containeth in it satisfaction or restitution or amends.

Luk. 23. 40.
41.

Thirdly, though God forgie the sinne, and man also forgie the wrong, yet man may vrge the partie culpable to satisfactiō and punishment according to the law of God, & of the nation where they liue: yea sometime the partie wronged ought so to doe necessarily, otherwise hee shall sinne against God and the Common-wealth. This wee see evidently in the heefe vpon the crosse: God forgauē him his sinne, and yet hee confelleth he was iustly punished: and *Achan* was punished according to Gods commandement, and yet it is very probable by his confession of his fault that hee repented: and certaine it is that *Iosua* forgauē the wrong: and if *Moses* had spared any murderer

Iudg. 7. 19.
20.

or

or adulterer from death, he had offended God, and damnified the common good, seeing that such sinnes doe defile a nation.

All which hath this vse, that though a man doe prosecute a felon, or a murderer to death, yet hee may forgiue him: and therefore the guiltie persons want charitie, in reuiling and making outcries against the persecutors of iustice, as if they were blood-suckers, & so forth for sometime the quality of the offender is such, as that if he bee suffered to liue, the Commonwealth is in daunger to sustaine much detriment, besides the great offence done to the righteous lawes of God, which hath awarded death to some sort of sinners. Againe, much more therefore is it lawfull for a man to commence suite of law, and to be the plaintife in a manifest iniurie, thereby to recouer his right, and to obtaine satisfaction

*Ech: bros.
Antid: cos.*

and that without any breach of charitie: for there is a difference to bee made betwixt an Enemy and an Aduersary: the one is caused of hatred to the man: the other of a loue to iustice; and a man may retaine loue and bee another mans aduersarie; so can hee not and be his enemy: wherefore if a man haue a controuersie with another, and retaine loue and charitie with his neighbour, (as hee may very wel) notwithstanding the suite, hee may worthily partake in the Sacrament of the Lords Supper, though some bog leat it: wherein they bewray either their malice, ignorance or superstition.

Thus we see the meaning of the condition: now the vse thereof is three-fold,

1. It is a probation of our charitie and loue to our brethren, whereby wee may gather comfort of pardon from God,

God, or be terrified & humbled through despaire thereof. This is euidently expounded by our Saviour Christ, saying: If you forgiue others, God will forgiue you: or if you will not forgiue others, neither will God forgiue you.

Mat 6. 15.
& 18. 33.

2 It serueth for a profession of our loue and charitie to others, yea towards our enemies by forgiuing them: for by this speech publicly vttered in the assemblie of the people we proclaim to all the hearers our inward disposition, which certainly doe possesse the hearts of all those, whose sinnes the Lord hath pardoned.

3 It serueth for an argument enforcing the petition for remission of sinne: as if this were the sence: Lord forgiue vs, for wee forgiue others: as if this were the argument: The mercifull shall obtaine mercie.

Luk. 11 4.

But we Lord are mercifull in pardoning

pardoning vs.

And for this latter vse we are to know, that none of all the petitions haue a speciall argument particularly fixed to the side of it but this: as if our Saviour Christ would signifie vnto vs thereby the weakenes of our faith in that matter which most concerneth vs, *viz*, the pardon of our sinnes, and the meanes whereby wee might best fortifie our weaknes by forgiuing our enemies.

³
*The suppli-
cation of this
petition.*

This is the second thing considered in this petition; the meaning of the words: now followeth the third thing, which is the Supplication.

The things which we aske in this petition are specially three.

1 Humiliation, and that is insinuated by consequent.

2 Iustification, and that is expressed in one part, *viz*, forgiuenes.

3 Charitie, and that is in

included in the reason.

First Humiliation, which necessarily is implied in that wee aske pardon: for a man wil neuer aske that which hee needeth not, or whereof hee feeleth no want: hee that is sicke and seeth and feeleth his sicknes, will seeke and aske the meanes of health: hee that is in health, as he feelth no sicknes, so he wil seeke for no cure: Humiliation cōtaineth these particulars.

1 A sight and knowledg of our sinnes, and of the curle of the law due vnto sinne, which is the theoricall or speculatiue knowledge in the braine.

2 A sense and feeling of the heinousnesse of sinne, and the intollerable burthen of Gods wrath due vnto sinne, which is a further impression in the heart and affection. Now both these befall some of the wicked, as *Caine* and *Judas*, who because they felt their sinne, no doubt

Humiliation.

Mat. 9. 12.

Sight of sin.

Sense of sin.

*Genes. 4. 13
Mat. 27. 4.*

*Confession of
sinne.*

doubt knew them: and from these two sometime in the wicked the Lord wringeth,

3 A confession of sinne with the deserued punishment. This confession ariseth from a double fountaine and cause: in the wicked it groweth from despaire and murmuring, & it is ioyned with blaspheining and much outrage, as in the former examples of *Judas* and *Caine*, who were compelled to confesse their sinnes against their liking, for they desired to hidethem.

Prou. 28. 13

Psal. 51. 3. 4

Iob. 31. 3 3.

In the godly and honest heart this confession ariseth from hope of ease and pardon, from hatred and wearines of his sin, and it is ioyned with Gods glorie, and it is performed willingly, and vndertaken voluntarily without compulsion: and howsoeuer there be a little strife with the shame of the world which might perhaps befall him vpon the confession of his sinne together,

thers, yet he is content therein also to deny himselfe that God may be glorified, himselfe comforted, and others instructed by his example.

4 An earnest and feruent desire to be released of the burthen of sin: this was apparant in the Prophet *David* after his murther and adultery, which appeareth by the oftengemination of the petition for Mercy: thus the Apostle *Paul* expresseth also in his outcrie after the combat: this is called spiritual hunger and thirst by our Saviour Christ, the Prophet *Esay* and the Apostle *Iohn* in the Revelation and by the Prophet *David* in the Psalmes, compared to the longing of a woman with child, and the desire that the Hart hath to take the soyle being chased with hounds.

This desire of grace as it is the greatest and best degree of humiliation, so it is a step to justification

Psal. 51. 13.

Desire of deliverance from sinne.

Psal. 51.

Rom. 7. 24.

Mat 5. 6.

Esa 55. 1.

Apoc. 22. 17

Psal 143. 6.

Psal. 84. 2.

Psal. 42. 1. 2

Iustification.

fication, which followeth.

In the second place after humiliation, followeth iustification, which containeth these specialties.

*Matter of
iustification.*

1 The matter of iustification, which is Christ, and his merits of all sorts, both in doing and suffering; in satisfying for sin, & his abstinence and freedome from sinne; in his obedience passiue, abolishing the curse by his crosse; and actiue, in purchasing grace and glory by performing the commandement: and habituall in the sanctification & heauenly qualification of his humane nature with the graces of Gods Spirit out of measure.

Forme of iustification.

1 Cor. 21.

Esa. 53. 5.

2 The forme of iustification, which is the translation of our sinnes from vs to Christ, and Christs righteousness from himselfe to vs; *For the chastisement of our peace was upon him, and by his stripes wee are healed: for, that our punishment might iustly*

iustly fall vpon him, first our sins must of necessitie bee imputed to him, and then that wee might be deliuered from the punishment which wee had deserued, his sufferings must needs be applied vnto vs. Againe, although by the sufferings of Christ imputed vnto vs, we are freed from sinne and the curse: yet except Christ had fulfilled al righteousness for vs in obeying the commaundement, wee had neuer beene sanctified by grace, and blessed with glory: for his passion procureth our deliuerance, and his obedience purchaseth our saluation. Iustification therefore containeth:

1 The translation of our sins vpon Christ,

2 The imputation of Christs obedience to vs.

This imputation is performed partly by the holy Ghost, who bestoweth Christ and his merits vpon vs, partly by faith

R 2

in

Rom. 10. 3.

4
Mat. 3. 15.

in our selues, which applieth Christs righteousnelle vnto vs. Here is the proper place of *Faith.*

*Efficient
cause of ius-
tification.*

3 The specialty of iustification is the efficient cause, which is the Mercie of God, the Grace of God, the Loue of God, who of his meere mercie, grace, and loue, sent his Sonne to doe and suffer for vs whatsoeuer his iustice required, and doth daily applie vnto vs the vertue of both.

*Charitie, or
the finall
cause of iusti-
fication.*

In the fourth and last place followeth Charitie or Loue to our brethren and enemies, which is the fulfilling of the second table of the Commaundements, and which is the finall cause of iustification in respect of men: and this is directly signified vnto vs in the condition or argument annexed to this petition: *as we forgine our debtors.* But because all these particulars thought to another end, and af-

ter another manner, haue beene already discoursed in this treatise, here of purpose I omit their further handling.

And this may suffice for the supplication, comprehending the things we pray for in this petition: now followeth the fourth thing, which is the deprecation, containing those things which wee pray against, and they are these sixe following.

1. Blindnes of minde, which is when men continue in sinne without any consideration thereof, either banishing the thought of it out of their mind, or stubbering the matter ouer with negligent conceit, as that wee are all sinners, and the best man hath his infirmities. Againe, vnto blindnes of minde, as neere of kinne, may be added a reprobate minde, when men are bereft of all difference of good & euill, neuer making bones (as

R 3

we

4
The deprecation of this petition.

Blindnes of minde.

2 Cor. 4. 4.

Rom. 1. 28.

*Hardnes of
heart.*

Exod. 5. &
6. &c.

Ezech. 11.
19.

Act. 2. 37.

Securitie.

*Opinion of
our owne
iustice.*

we say) of sinne against nature, which the Apostle calleth things not conuenient, or not agreeing with the light of nature.

2 Hardnes of heart which is a fruit of the former, when men are neuer troubled in their consciences for most fearefull sins: this was that fearefull iudgement which befell *Pharaoh*, who had a heart more hard than the Adamant, neuer trembling at all that fearefull wrath which God executed vpon Egypt. Contrary to this is a soft & fleshy hart as the Prophet calleth it a heart prickt with the feeling of sinne, a heart that doth tremble at Gods word.

Both these sinnes may be intituled with one generall name, the spirit of slumber or securite, eyes that do not see, eares that do not heare, a hart that doth not vnderstand, as the Prophets prophecie.

3 Opinion of our owne righteousness, a matter very common with

with the natural man & the ignorant multitude, who therein iumpe with the Jewes in *Pauls* time, who were taught by the Pharisies the patrōs of that heresie, & with the Papists in our time; whereas the Lord Iesus Christ reproveth the Angell of the Church of Laodicea for that very fault, who said he was rich, being indeede poore, and ignorant of his pouertie. These are proud iusticiaries, who as they are blind, so are they bolde in their blindnes; saying they can see, and therefore their sinne remaineth, whereas if they would confesse themselves to be blind, they should haue no sin, for Christ would take it away.

+ Vpon this conceit of our own righteousnesse, followeth necessarilie either a contempt, or light estimation, or no regard at all of Christs righteousnesse and his merits. Christ saith, *the whole haue no neede of the*

R 4

Physician:

Rom. 10. 3.

Luk. 18. 21

11.

Mark. 10.

Apoc. 3. 17.

Ioh. 9. 41.

*Neglect or
contempt of
Christ.*

Rom. 10. 3.

Physitian: that is to say, they that iudge themselves to be in good health, that thinke they are righteous, will neuer regard Christ, who is the Phylitian of the soule, and the physick also.

Vnbeleefe, infidelitie, presumption, despaire.

Gen. 4. 13.
Mat. 17. 4.

After this followe h vnbeleefe or infidelitie, with the opposite pride and presumption, which when they haue a long time wrought vpon the heart of a carnall man, if the Lord at length open the eyes of that wretch to see his sinnes, then despaire rusheth vpon him, which is the next neighbour to vnbeleefe.

Hatred, Malice, Reueng.

6 Hatred, not forgiuing others that iniurie or wrong vs: hereto appertaineth malice, and a desire of reuenge, things too common in the world: some say, I may forgiue, but I will neuer forget: others, I will pray for him, but I will neuer trust him; some malefactors when the rope is about their necke proclaime their

their eternall hatred to all the executioners of iustice. Hither to also appertaineth the discouraging of our neighbours infirmities, whereas *Loue conuereth a multitude of sinnes*, that is, of priuate infirmities which thou knowest in thy neighbour.

This may suffice for the deprecation: the thanksgiuing now followeth, which may be collected out of the former by induction of particulars before mentioned.

Thus the petition for grace is handled.

Now followeth the last petition, which is for perseuerance.

And leade vs not into temptation, but deliuer vs from euill.

The order of this petition after the former is very due and iust, for perseuerance followeth grace, and is a necessarie consequent thereof: here the doctrines mentioned in the order of the former petition are to bee handled.

R̄s

First,

1 Pet. 4. 8.

Pro. 10. 12

The thanksgiving of this petition.

Order of the last petition.

Grace and
perseuerance
inseparable.

Mat. 7. 24.
25.

Mat. 16. 18.

First, that grace and perseuerance are inseparable: for no sin, no affliction shall be able to ouerthrow the grace of God in the man that is indued therewith for he hath built his house vpon the Rocke like a wise man, and therefore though the raine fall, and the floods come, and the windes blow and beate vpon the house, yet the house shall not fall, for it is builded vpon the Rocke Christ. And Christ telleth *Peter* that the gates of hel shall not preuaile against the Church that is built vpon this Rocke: and certainly if God should once giue grace to a man and after should take it away, then this absurditie would follow that God should repent, that he should alter and change, for God truly loueth him that hath grace, and hee truly hateth him that falleth away finally and totally from al grace: and so God should be as man, mutable

mutable and changeable; which is blasphemous to Gods infinite perfection, *with whom there is no variablenesse nor shadow of changing for the strength of Israel will not lie nor repent, for hee is not a man that hee should repent.* Again, this would follow as absurd as the former, that it might be said, God hath from eternitie Elected and Reprobated the same man: Christ hath both redeemed, and not redeemed the same man: the same man is flesh of Christs flesh, and bone of his bone, and a limme of the diuel: the same man is a member of the Catholike Church, and no member of the Catholike Church: which things because they haue no congruencie with themselves, and with the course of the Scriptures, are therefore to bee rejected as grosse absurdities, and the truth remaineth firme: That grace hath perseverance as necessarily annexed

Iam. 1. 17.

1. Sam. 15.
29.

*He that hath
grace resisteth the
temptation.*

Mat. 4.
Heb. 2. 18.
Iam. 4. 7.
Apoc. 3. 21.

annexed to it, as the Sunne hath light, or the fire heate.

Secondly, this doctrine ariseth from the former, that he which hath grace can in some measure resist temptation, and if so bee that sometime through the violent whirlwinde of a temptation, he take the foyle by the temptor, yet after he recouereth himselfe and gathereth more strength and courage to the next encounter, and at the length giueth his enemie the ouerthrow, and triumpheth ouer him; and this power and grace is communicated vnto vs from Christ our head, who was therefore tempted, and ouercame the temptor, that when we are tempted we might resist and preuaile being succoured by him. Hence it is that the Apostle willethe to resist the duell, and he will flie from vs: and Christ promisethe vs a place in his throne if wee ouercome: all which do import thus

thus much, that as it is a thing possible to resist the diuell, to put him to flight, to ouercome him; so the children of God haue this facultie communicated vnto them from Christ that broke the serpens head.

1 Cor. 10.
13.

Now follow two other doctrines collected by contrarie: viz. that if perseuerance follow grace, then no grace no perseuerance.

First therefore, hee that wanteth grace cannot resist a temptation, for although peradventure a wicked man may be solicited to commit some sin where to hee hath an indisposition, yet hee cannot properly be said to resist the temptation, but onely to refraine the sinne: for in resisting a temptation there is the spirituall combat betwixt the flesh and the spirit, each of them lusting against other, which is not in a man destitute of grace, who is all flesh and no spirit and

*A wicked
man cannot
resist temp-
tation.
though hee
may refraine
from sinne.
Gal. 5. 17.
Rom. 7.*

Luk. 11. 12.

so the will of a wicked man and his affections may resist the motion of his vnderstanding, or his conscience may terrifie his will and affection; but there is not an opposition of grace and sinne in one and the same facultie or affection, for the strong man hath the possession of the castle and hee ruleth there as it pleaseth him without contradiction.

*The wicked
fall into euil.*

Prou. 24. 16

Secondly, the wicked man wanting grace and perseuerance, must of necessitie fall into euill, according to the prouerbe of the wise man: A iust man falleth seuen times and riseth againe, but the wicked fall into mischief: but this doctrine shall more euidently appeare afterward in the whole discourse of the meaning of this petition, which is the second generall now following.

²
*The meaning
of this last
petition.*

We are to vnderstand that there are two great enemies of grace,

grace, which continually lay
liege against vs.

1 The first is Temptation.

2 The second is Euill.

Against both these our Sa-
uiour Christ teacheth vs to pray
in this petition. The first ene-
mie of grace, and impediment of
preseruatiō is Temptation in
these words.

Leade vs not into Temptation.

Here wee are to consider two
things.

1 What Temptation signifieth.

2 What it is to leade into
Temptation.

First, temptation in the Scrip-
ture hath diuers significatiōs:
sometime it signifieth affliction:
so the Apostle *James* saith,
that wee should account it all
ioy to fall into manifold
temptations, meaning afflicti-
ons: this is not the significati-
on of the word in this place,
for that is included in the next
clause.

*What it is to
tempt, and
what is tem-
ptation.*

*Affliction is
temptation.*

Iam. 1 2.

Secondly,

To tempt
God.

Psal. 95. 9.

Mat. 4. 7.

To tempt or
intrap a
man.

Mat. 22. 18.

To trie what
is in man.

Secondly, temptation signifieth that trial which man taketh of God; so the word signifieth in the Psalme, whereas the Prophet vbraiderth the Israelites for tempting God in the wilderness. Thus the diuell perswaded Christ to cast himselfe vpon the immediate prouidence of God, in casting himselfe downe from the temple, which was to tempt God: and this is not the meaning of the word in this place.

Thirdly, temptation signifieth that triall which man taketh of man to intrap him and bring him into daunger of law: so the Pharisees and Herodians tempted Christ, and thus was Christ tempted diuers times in the Gospell: and this is not the meaning of the word in this place neither.

Fourthly, temptation signifieth that triall which God taketh of man to manifest to himselfe and others what is in him. So
God

God tried *Adam* in the estate of innocencie: so God tryed *Abraham* in commanding him to sacrifice his sonne: and thus God daily trieth his children for diuers ends. Neither is this the meaning of the place.

Lastly, temptation signifieth that triall which the diuell taketh of man to cause him to commit sin by his entisements, who in this respect is called the temptor: and thus the diuell tempteth man: 1. by prosperitie, 2. by aduersitie, 3. by example, 4. by suggestion; though for the most part suggestion is the general affection of all the other three: for that in time of prosperitie, and aduersitie, and by euil examples the diuell infuseth his temptations into our mindes, though sometime hee inspireth his temptations suddenly by occasion of no object at all: as we may sometime haue experience by some tearefull blasphemies

Genes. 3.
Genes. 22. 1

*To sollicite
man to sinne.*

Math. 4.
*How man is
prouoked
to sinne by
Satan.*

blasphemies, which suddenly without any dependance of former cogitations or obieets rush into our mindes: and according to this latter signification temptation is taken in this place.

*What it is to
lead into
temptation.*

Further wee are to consider what it is to leade into temptation: for which point we must know it containeth these foure particulars.

*Desertion of
the forsaking
of the crea-
ture.*

1 The leauing of the creature or forsaking the creature, not as though God ceased to support and sustaine the nature or naturall powers, of the creature, but for that hee ceaseth to supplie a second grace to the first, hee withdraweth his second grace: this the Prophet *David* feared, and therefore prayeth God not to forsake him ouerlong or ouermuch: and to this sense the Prophet intreateth the Lord to confirme him with a strong spirit

*Psal. 119. 8.
Psal. 51. 11*

spirit after his lapse into sinne,
for preuenting of futuer lapses. This first part is called Desertion.

2 Deliuering ouer the creature to his owne lusts: when God hath withdrawne his second grace, the first grace is not of abilitie to encounter the lusts of the flesh, but the lusts of the flesh dee fight against the spirit, & ouermaster it for the present. This phrase of deliuering vp, the Apostle applieth to the Romanes in regard of the repressing or refraining grace: saying, *God gaue them to vile affections, to a reprobate minde, &c.* And after this.

3 The creature is in the power and hand of the diuell in a certain measure: so as hee may tempt him and preuaile ouer him to the committing of most fearefull sinnes, as hee did preuaile with *David* and *Peter*, and others.

*Deliuering
the creature
to his owne
lusts.*

Rom. 1. 24.
26. 28.

*The efficacie
of Satan.*

1 Chro. 21.
1.

Excecation,
induration:
blindnes of
mind, hard-
nes of heart.

2 Sam. 16. 1.
& 12. 16.

2 Thes. 2.

11.

Ezay. 6. 10.

Exod. 4. 21.

4 Vpon this followeth a kinde
of excecation and induration,
when the seruant of God ma-
keth little conscience of sinne:
and doth not sensible feeble and
perceiue Gods displeasure a-
gainst sinne. This was in *Dauid*,
who continued in his murder
and adulterie three quarters of
a yeere, in which time there
was a spirituall mist of carnall
securitie which couered his
minde and heart, which after-
ward was dispersed: and thus
the Lord is said actually to
blinde and harden men: as we
see in the kingdome of Anti-
christ, and in the old Iewes, and
in *Pharaoh* the King of Egypt;
whose eyes the Lord blinded, &
whose heart the Lord hardened.

Here a scruple may arise, viz.
that seeing God blindeth men,
and hardeneth their hearts, hee
therefore may be said both to be
the author of sin, and to tempt
to sinne: both which neuerthe-
lesse

Iesse the Scripture peremptorily denieth to be in God; as being contrarie to his infinite goodnesse. For answer whereof, we must remember that God may beesaide to harden and blinde, and tempt, and yet neither is the author of sinne, nor a temptor to sinne.

Psal. 5. 4.
Iam. 1. 13.

*God is not
the author of
sinne.*

First, God tempteth man especially foure waies.

1 By afflictions, which are therefore called temptations, Iam. 1.

2 By a commandement speciall: as that of *Abraham* Gen. 22. 1.

3 By prosperitie and abundance of outward things, Prou. 30. 9.

4 By occasioning objects: as Genes. 3. God objected the apple to *Adams* and *Eues* eyes and 2 Thess. 2. God sent vpon them strong delusions: which is to be vnderstood in regard of the object enticing and deluding. True

*Dokimazein.
Peirazein.*

it is therefore that God doth tēpt, but he doth not tēpt to sin: the Lords temptation may more properly be called a probation than temptation: he rather doth trie what euil is in vs, than moue vs to euill: rather hee proueth what wee will doe, than stirreth vs vp to doe any thing: wherefore wee are to distinguish betwixt these two words; *temptation* and *probation*: howsoever they may perhaps sometime admit one and the same signification.

Secondly, and more fully to the purpose: God hardeneth, Man hardeneth, and Sathan hardeneth in diuers considerations.

*How man
hardeneth his
owne hart.*

I Man hardeneth his owne heart by refusing the grace offered in the meanes of saluation: and thus Christ complaineth that when hee would haue gathered the Iewes together, they wold not. And thus
in

in the Plalme the Prophet exhorteth the people not to harden their hearts, as their fathers did at Massah and Meribah: but to heare the voyce of the Lord to day.

Psal 9. 5. 7. 8.

2 Againe, Satan hardeneth mans heart by perswading and tempting to refuse grace, to continue in the practise of sinne, in impenitencie, and so by consequent there is such a callion or hardnes brought vpon a man, through the daily custome of sinne, by the subtiltie of Satan, that al meanes of grace rebound backe againe, as a bal cast against a stone wall.

*How Satan
hardeneth
mans hart.
Heb. 3. 13.*

3 Lastly, when a man is come to this passe God hath his work also; for hee withholdeth his grace, which he is not bound to giue except it please him, he being the absolute Lord of his owne: and hauing left vs to the swinge of our owne corruption, hee notwithstanding
cuery

*How God
hardeneth
mans heart.
Mat. 26. 15.*

Jerem. 23.
29.

Rom. 1.
2 Thes. 2:

euery day, or very often, smiteth
our hard hearts with his word,
with his iudgements, with his
blessings, with the motions of
the spirit, or of our owne con-
science; the which not breaking
our stony hearts to contrition
(as the stones is broken by the
hammer of the workman) which
is the proper effect of Gods
word; by accident the heart is
hardened, as the stiddie the
more strokes lighteth vpon it,
the more it is beaten together,
the faster is the substance, and
so the harder: and so in his iu-
stice and iudgement punisheth
one sinne with another, casting
occasions and objects where-
vpon the corruption that is in
man worketh to the commit-
ting of most vile abominations;
as the Gentiles fell from idola-
trie to sinnes against nature, they
in the seate of Antichrist neg-
lecting the loue of truth, were
strongly deluded by the occasi-
on

on of enticing objects to beleue
lies: as namely, all those lying
signes and fables mentioned in
their Legends. And thus God
hardeneth: and in the same
sense hee blindeth.

Summarily therefore God
doth thus harden the heart,
and blinde the minde, and
tempt the creature, and so leade
into temptation; but is not the
author of sinne, or tempter to
sinne.

Thus much for temptation,
which is the first enemy of grace
and impediment of perseue-
rance: now followeth the se-
cond, which is euill.

But deliver vs from euill.

Here also we are to consider
two things.

1. What is euill.
2. What is to deliuer from
euill, or how God deliuereth
from euill.

*What is good
and euill.*

First therefore to know what
guill is, wee must know what
good is, that by the opposition
of contraries the matter may be
more euident. Good is of three
sorts: for there is a naturall
good, a morall good, and a
good instrument: and so by
contrarietie: there is a naturall
euill, a morall euill, and an euill
instrument.

A naturall
good.
Genes 1, 21

A naturall good is whatsoever
God hath at the first created:
so the Lord saith that all his
workes were good: which must
needes bee vnderstood of that
naturall goodnes, that is, of
the good essence and qualities
wherewith God indued his
creatures: for the beasts, and
plants, the foules and fishes,
the heauens and meteors, the
earth and metals are onely
good in respect of their es-
sence, and qualities, for they
are not capable of vertue or
vice, seeing that God neuer
gaue

Genes 1, 21
Genes 1, 21

gaue the law morall vnto them.

A morall good is whatsoever qualitie is in the reasonable creature agreeable to the law morall, commonly called the tenne commandements: as also whatsoever qualitie is in man agreeable to the Gospell, the summe whereof is repentance and faith, which are qualities supernaturall infused into men.

A good instrument is whatsoever God in his mercie and loue to his children vseth as a means to procure the good of his Church, though it be the diuel, though it be sinne, than which there is not a greater euill, yet it is not *summum malum* for that God vseth sinne as an instrument of good, and therefore sinne is not absolutely euill, for it hath a respect of good. It is euery way euill in it selfe: but God which is

A morall good.

Gen. 1. 21.

Micah 6. 8.

A good instrument.

Rom. 8. 28.

2. Cor. 4. 6.

infinitely good turneth euill to good, and bringeth light out of darknes: yea further whatsoeuer God vseth as an instrument of his glorie in his mercie and iustice is instrumentally good: and so there is no *summum malum*, though there be *summum bonum*.

We see the kindes of good: let vs see also the kindes of euill.

A naturall
euill.

A naturall euil is whatsoeuer is opposed to a naturall good: and that is commonly called *malum pœna*, the euill of punishment: namely, whatsoeuer serueth for the ouerthrow and destruction of Gods creature, that which God created secondarily after the fall: thus the Prophet saith directly that God created euill as well as good, that is punishments and afflictions of all sorts, as pouertie, deformitie, sickness, famine, death, damnation: and whatsoeuer other euill serueth for the execution of Gods

Esay. 45. 7.

Gods iustice vpon those that violate the iustice of God.

A morall euill is whatsoever is opposed to a morall good, namely sinnes of all sorts, whether against the decalogue or the Gospell, commonly called *malum culpa*: and this is the fountaine of the former euill of punishment: for if there had beene no sinne, there had beene no iudgements, no punishments prepared for sinne.

An euill instrument is, whatsoever God in iustice and wrath against sinne & sinners turneth to the hurt of the sinner: thus the diuell, the world, riches, honour, pleasure, the word and means of grace, are turned to be instruments of Gods wrath, & so of euill to the wicked: for as God doth turne euill to good to them that feare him, so he doth turne good to euill to them that hate him: for among things created by God, or deuised by

A morall euill.

An euill instrument.

Pro. 1. 32.

the creature, there is nothing absolutely good, or absolutely euill, but euery good may haue some relation of euill, and euery euill may haue some respect of good. Thus wee see what euill is in generall, but more specially wee must know that there is furthermore *the euill of euill*: which although it bee generally suggested in the former distinction of good and euill, yet neuerthelesse here must more distinctly bee noted. Wherefore wee must obserue also that there are foure combinations of good and euill, which are these following.

1. The good of good.
2. The euill of good.
3. The good of euill.
4. The euill of euill.

*The good of
good.*

The good of good is that fruit or commoditie which Gods children reape by all the gifts of God; as the benefit of health and wealth, peace and libertie,

th:

the word and all the meanes of grace, whereby the godly man is not onely comforted and refreshed in his bodie, but furthermore fed and nourished and strengthened in his soule to conuersion and saluation.

The euill of good is that hurt and detriment which the wicked reape by all the gifts of God aforesaide, as that not onely their life, health, peace, libertie, wealth and prosperitie in the world, but also all the meanes of grace and saluation becommeth the bane and poyson both of soule and bodie to their enuerlasting damnation another day: that although the wicked are nourished by their meate, and cured by their physicke, and instructed and reproofed by the word, &c. yet there is a secret poyson therewithall infused into their soules, which

The euill of good.

*The good of
euill.*

shall another day in Gods appointed time burst out to their vtter ouerthrow.

The good of euill is that good which the Lord as a skilful Physician gathereth from the afflictions and finnes of his children, as it were a purgation out of poyson: for God can and doth expell one sinne with another, and many finnes with afflictions: as a father, correcting, and amending the faults of his children by correction.

*The euill of
euill.*

The euill of euill is that damage which the wicked sustaine by falling into sinne, and the punishment thereby deserued, which is, that thereby their damnation is increased, for a great measure of wrath is heaped vp by their finnes, and a greater number of finnes are committed by their afflictions. Thus we see what euill is: and by contrary what good is.

Now followeth the second thing,

*How God deli-
uereth from
euill.*

thing, which is how God deli-
uereth from euill: which in
part may be conceiued by the
former distinctions. Yet thus
much for the present purpose
God deliuereth vs from euill
foure waies.

First, by preserving vs from
committing of sinne.

Secondly, by freeing vs from
iudgements due to sinne.

Thirdly, by freeing vs from
the hurt of sinne and affliction.

Fourthly, by turning all those
sinnes which we commit, and
the afflictions which we sustaine
to our good.

This may suffice for the se-
cond generall poynt to be con-
sidered in this petition, viz. the
meaning of the words.

Now followeth the third ge-
nerall, which should be the sup-
plication: but because the peti-
tion is propounded negatively
and by way of deprecation, as
none of the rest are, therefore it

shall bee convenient to alter the order formerly propounded, and to speake in the third place of the deprecation, annexing in the fourth place the supplication.

The things that wee pray against are these following.

³
The deprecation
of this
petition.

Against temptation.

2 Cor. 12.

7.8.

1 Temptation, but not absolutely against temptation, but so farre forth as it is a meanes to draw vs away from God to commit sinne: and so the Apostle *Paul* prayeth, that the pricke of the flesh might bee remoued from him, which he tearmeth the Angell of *Sathan*, because that the diuell sent it for a diuinish end, howsoeuer God sent it for his humiliation and humilitie: by temptation in this place, vnderstand solicitation to sinne.

Against affliction.

2 Affliction, but not absolutely against it neither: onely so farre forth as it is lawfull to pray against afflictions, as they

are.

are the punishments of sinne, the curse of God, meanes to driue vs to impatiencie, or to take Gods name in vaine: so *Agur* prayeth against puerue, which is one kind of affliction.

Prou. 30.9.

Here before we proceede any further, two questios or doubts must be discused and resolued and that ioyntly, each depending of other.

1. Whether it bee lawfull to pray for a temptation or a crosse.

2. How farre forth it is lawfull to pray for or against temptations and afflictions.

It may seeme at the first sight, that seeing the ende of temptation is to prouoke vs to sinne, and the end of afflictions are to destroy the creature, that therefore it is vnlawfull to pray for them. Againe, it may in like manner bee thought, that seeing through temptations God worketh much good vnto

whether it be lawfull, and how far forth to pray for or against temptation and affliction.

vnto vs, and that through afflictions God teacheth vs and nurtereth vs in his law; therefore it is very lawfull to pray for a temptation & afflictions. There is a triple solution of this doubt. Some say thus:

1 That seeing temptation and affliction are in their owne nature the meanes and punishments of sinne, therefore in no case we are to pray for them, but against them: for God forbiddeth vs to practise any thing that is a means of sinne, and therefore consequently he willet vs to pray against all the meanes of sinne, as temptation is: and seeing afflictions in their owne nature and first institution are Gods plagues vpon sinners, we are to auoide them by all meanes possible (as wee doe) and so to pray against them.

2 Others distinguish and answer thus, that wee are neither to pray for them nor against them.

them, but to commit our selues to Gods prouidence and will, to bee ordered as hee thinketh best, and if afflictions befall vs with temptations, to sanctifie them by prayer for our sanctification.

3 Lastly, others are directly of opinion, that it is lawfull, yea needfull sometime to pray for temptations and afflictions, for that they are both a part of our daily bread, though not of the body, yet of the soule. In this diuersitie of opinions it is very hard to finde out the truth, by keeping a meane betwixt them, which must bee done, otherwise the doubts cannot be dissolved: wee must know therefore for euidence sake, that wee haue in the Scriptures that Gods seruants haue alwaies prayed against temptation and affliction; so the Apostle prayed against the pricke of the flesh, so the wise man prayed against

2 Cor. 12.

7.8.

Prov. 30.9.

Psal. 119 71

8.94.12.

Iam. 1.2.

against poverties we reade also on the other side, that the Prophet *David* reckoneth affliction good for himselfe, and the man blessed whom the Lord correcteth and the Apostle *Iames* willetth vs to account it a matter of all ioy to bee tempted and afflicted (and it is probable if that *Adam* had neuer fallen from grace, hee might haue bin assaulted with temptation, and why may not the diuels sometime tempt the good Angels, as well as they tempted Christ? Especially if temptation be onely the propounding of an euill object to the vnderstanding with a reason to enforce it.) There being then a kind of repugnancie in these two practices of the holy men in Scripture: some praying against temptation and affliction, others accounting affliction good for them, and exhorting to reioyce in temptations; they

they must bee reconciled by the change of the respect, for howsoever in the Scripture there may be a shew of repugnancie, yet indeed there is none. Theref. re in one respect Gods children prayed against temptation and affliction, in another respect they accounted it a blessed and ioyfull thing to bee tempted and afflicted.

Temptation is to bee considered according to Gods purpose, and according to the diuels intendment: God purposeth temptation to our good, Sathan intendeth our hurt. Againe, temptation must bee considered with the effect that the diuell produceth through the temptation, and with the effect which God worketh thereby: Sathan by the temptation produceth sinne, the Lord be effecteth grace vpon sin: therefore wee must, and the

is not
in
is not
not

*Gods purpose
in temptati-
on.
Sathans in-
tent in temp-
tation.*

servants

seruants of God did pray against temptation according to the diuels intent & worke: & intreate the Lord to turne the diuels effect produced, to our good as God intendeth and worketh.

*Affliction is
a punishment
Affliction is
a correction.*

Againe, affliction is to bee considered as God first inflicted it, and as hee afterward corrected it; hee inflicted it as a punishment for the destruction of the creature, but hee hath since in mercy to his children, altered it for the correcting and bettering of them: in the former consideration the seruants of God prayed against it, in the latter they reioyced in it, and accounted themselves blessed by it. To make answer therefore directly, wee may in some sense pray against affliction and temptation, but in no respect pray for them: yet when we are exercised by them, finding in our selues the markes of election, wee may reioyce vnder them,

them: pray God to worke his worke in vs. by them, and so labour to become blessed by meanes of them; for it will not follow by good consequence, that because good redoundeth to vs by them, that therefore we must pray for them; for by like proportiō it shuld be concluded that seeing through sinne God worketh out our good, we shuld pray that we might fall into sin, which is a thing most absurd and irreligious. In brieft, whatsoever is properly the meanes of our good, we are bound to pray for, but that which is the meanes of our good by accident we are not to pray for, but ha- uing reaped good by it through Gods mercy, to blesse him for it: and when wee are exercised by it to intreate his blessing by meanes of it. And thus in some measure these doubts are cleared, whether it be lawfull, and how farre forth to pray for, or against

*Against de-
sertion.*

*Against
Lapse into
sinne.*

*Against
Gods blin-
ding the
minde and
hardning
the heart.*

*Against apo-
stasie.*

Heb. 3. 12.
Esay. 1. 5.

gainst affliction and temptation. Now wee are to proceed in the deprecation.

3 Desertion, Gods forsaking the creature, is a thing that we especially pray against in this place: that God would not withdraw second grace from vs.

4 Lapse into sinne, which followeth vpon Gods forsaking of vs, for then wee being in the hands of the diuell, and our owne lusts, they will tyrannise ouer vs.

5 Gods hardening the heart, and blinding the minde, which is a spirituall iudgement inflicted by God vpon them that customably liue in sinne.

6 Apostasie or backsliding, which is when a man reuoketh from a former measure of knowledge or grace, or profession: Apostasie is either partiall, or totall.

Partiall Apostasie is when a man

man in some poynt of doctrine erreth, whereas before he held the trueth, or when a man leeleth some grace, or measure of the same grace where with before hee was indued: or when a man falleth away from the profession of the truth to Gentilisme, &c. *Hymeneus*, and *Philetus*, and *Alexander*, were Apostates in part, erring concerning the resurrection: *David* fell from some measure of grace receiued, and therefore he prayeth that God would restore to him ioy and gladnes which he had lost, *Demas* he embraced the present world, and fell from his profession to be a Gentile againe; thus did diuers in the Primitiue Church.

Total Apostasie is, when a man falleth away from all the trueth and grace, and profession of the truth, as *Iulian* the Apostata did: hitherto appertaineth the sinne against the holy Ghost.

7 Punishments

1 Tim. 1. 20

2 Tim. 2.

17. 18.

Psal. 51. 8.

12.

2 Tim. 4.

10.

Against punishment of all sorts.

7 Punishments of sinne of all sorts, whether temporall and bodily, or spirituall and eternal, euill conscience, Hell, and so forth.

Against hurt of all sorts.

8 Hurt through iudgements.

9 Hurt through lapse into sinne.

10 Hurt through the meanes of saluation, and prosperitie.

Against Satan.

11 Diuell, that God would tread Sathan vnder our feete, that he would restraine & limit his power.

Against the world.

12 World, which is the euill examples of the world; the flattering intisements, and fearefull threatens thereof.

Against the flesh.

13 Flesh, which is the lust and concupiscence of our heart, which continually stirreth it selfe vp, and fighteth against the spirit, that God would repress it, mortifie it, and so subdue it, that it preuaile not against vs.

Whether it be lawfull to pray against death.

Here a question is to be handled, whether it bee lawfull to pray

pray against death? The Apostle answereth, *It is appointed to all men to die once*: and therefore to pray against death absolutely is vnlawfull: yet there are certaine circumstances in death, against which it is lawfull to pray. As for example: Death is of it selfe a curse of God seruing to destroy the creature; so farre forth we pray against it: death is the entrance to hell; so farre forth wee pray against death. Againe, death sometime befalleth a man suddenly, that he can haue no time to set his house in order, to admonish his wife and children and seruants to feare God: if hee bee a Minister, can haue no time to call for the brethren to exhort them: or if hee be a King, can haue no time to take order for weightier matters of the Church or Commonwealth: in these respects it is lawfull to pray against sudden death; but not simply against death:

Heb. 9. 27.

*It is lawfull
to pray
against a
cur-
sed death.*

*How it is
lawfull to
pray against
sodaine
death.*

death, nor against sudden death, nor in all respects against sudden death: for if any person vpon presumption of time to repent at the last houre, still continuing in his sinnes all his life long, do pray against sudden death, his prayer is sinfull: for euery man should so leade his life, as if God should call for him at a moments warning, he were in some measure prepared for the Lord.

⁴
*The suppli-
cation of this
petition.*

These are the things that we pray against in this petition. The things that wee pray for follow.

*Perseuerance
or strength
to resist temp-
tation.*

1. Strength to resist temptation, and to perseuere and continue. Now because our enemies are many, and mightie, & subtil, and euery way furnished for the assault, therefore we had neede also be furnished with all that spirituall armour which the Apostle prescribeth: the parts whereof are these follow-

Ephes. 6.

ing

ings. Some seruing for our defence: as namely.

1. Sound doctrine, which is the girdle of Veritie.

2. Vpright life, which is called the breast-plate of righteousness.

3. Patience in affliction, called the shooes of the preparation of the Gospell of peace.

4. Faith in Christ Iesus, compared to a shield, whose vertue is to quench all the fierie temptations to despaire of Gods mercie.

5. Hope of life euerlasting, called a Helmet for the head.

Others seruing for offence of the enemy: as namely, 1. The word of God, that is, sentences of holy Scripture, which directly cut the throte of sinne and temptation, like a sword, 2. Prayer of all sorts, with the properties thereof watchfulnes and perseuerance, which are so many spirituall darts and speares

*Good
through af-
fliction.*

to put the enemy to flight, and to abandon the temptation.

2 That God would turne our afflictions to our good: now that good which wee desire to be wrought in vs through affliction is manifold.

1 Humiliation: which is to cast downe our selues vnder the mightie hand of God, correcting vs for our defaults.

2 The deniall of the world and the pleasures of sinne.

3 The sighing for the inheritance laid vp in store for vs.

4 Wisedome to preuent the malicious persecutions of the wicked, which through want of circumspection haue befallen vs.

5 Triall, purging, and refining our faith.

6 Patience and constancie.

7 Instruction to the obedience of Gods commandements.

8 Preseruatiō from condemnation with the world.

All

All these fruites, and diuers other particulars the word teacheth to bee wrought in vs through affliction.

3 That God would turne our sinnes to our good: which the Lord performeth diuersly, viz.

*Good
through sin.*

1 By reuealing vnto vs our wicked and corrupt disposition that wee are readie to fall into most grosse sinnes, if hee doe not support vs euery moment with his grace.

2 By discovering our owne infirmitie and disabilitie that we are not able to resist the least, much lesse the great assaults of our spirituall enemies: and so we taking notice by lapse into sinne of our owne wickednes and weakenes, we may learne,

3 To detest our selues for our sinning nature.

4 To renounce all confidence in our selues, and our strength.

5 To relie our selues wholly

T

vpon

upon Gods power & his might
in the time of temptation.

All these particulars are most
apparant in the examples of
Davids and *Peters* falles, com-
pared with their writings.

Ephes 6 11.

6 The Lord doth discover
unto vs by lapse into sinne the
subtillties and sleights of our spi-
rituall enemy; the Apostle he
calleth them the methods, and
many waies which hee hath to
circumuent and deceiue vs:
for the diuell can upon a very
slender occasion procure a lapse
into some grosse sinne: as *Peter*
upon the speech of a maide de-
nied Christ.

7 The Lord doth afford vnto
vs much experience, both of
his mercie and goodnes in par-
doning our sinnes, as also to re-
couer our brethren fallen by
like occasion into sinne, and to
comfort them.

8 The Lord teacheth vs the
spirit of meekenes and mildnes
toward

toward others that are through infirmitie ouertaken with sinne, that wee bee not too seuerer censurers of them, considering our selues and our manifold lapses into the same sinnes.

This and much more good God worketh out for vs by our sins: all which must teach vs euerlasting thankfulnes.

This may serue for the supplication: the thanksgiuing now followeth, which may easily be gathered from the former parts.

Thus also the petitions which respect our good are handled: and so the second part of this prayer is ended, *via.* the matter.

Now followeth the third part of the Lords prayer, which is the conclusion or shutting vp of the prayer in these words:

*For thine is the kingdom,
the power, and the glorie for euer
Amen.*

⁵
*The thanks-
giuing of this
petition.*

*the conclu-
sion of the
Lords praier.*

*Whether the
conclusion be
canonicall.*

Although this conclusion be not extant in the Latine copie of the old translator, yet it is in the Greeke: and the Greeke being more ancient than the Latin, as being the originall, the Latin being onely a translation and not canonicall, in reason the Greeke is to be preferred before the Latin: and so this clause being in the Greeke, wee will take it as part of Canonicall Scripture, and so handle it, notwithstanding that the Iesuite auoucheth the contrarie: for his coniecture is, that it might bee added in the text of the Euangelist, because that the Greekes vsed to adde it in their Liturgie to the end of the Lords prayer. But this is a very simple conceit for so learned a man, to auouch that a whole sentence might creepe into the text of Canonicall Scripture, who durst bee so bold to adde it? or who would bee content

to

to receiue it for Canonically, if any man durst be bold to insert it into the text? But let his dreame goe: and let vs consider of it as a part of the Lords Prayer.

This conclusion containeth generally the manner of making our Prayers to God, as also the manner of ending our prayers which wee make: for every seuerall petition must haue the matters expressed in this conclusion: or else it is not made in due and right manner as it ought to bee: wherefore this conclusion must be vnderstood in every petition; as must also the preface.

The manner of making and ending our prayers, exprest in this conclusion, may bee vttered in one word, *Feruentie*, as *S. James* saith: *The feruent prayer of the righteous availeth*: the word which the Apostle vseth signifieth such a prayer as is effectual,

Feruentie is the summe of the conclusion.

Iam. 5. 16.

*Energou-
mene.*

*What seruen-
cie is.*

Rom. 8. 26.

fectuall, operative, working: for the inner man must not be idle in time of prayer. Seruencie therefore is then inward operation of the soule in the time of prayer: euen as a pot boyleth and seetheth by reason of the fire put vnder; so the soule of a man, moued through the spirit of God, as it were a hot fire within his bowels, must conceiue inwardly such sighes and groanes which cannot bee exprest, which maketh a seruent and effectuall prayer. This seruencie then is, when all the faculties of the minde and reasonable soule are occupied about the matter of prayer: the vnderstanding conceiueth matter and inditeth, the memorie remembreth things needfull, the will hartlie wisheth things necessary, the affections stirring themselves according to the seuerall matters conceiued in the prayer,

Prayer, sometime reioycing, sometime mourning, sometime fearing, sometime hoping, sometime hating, sometime louing, and so forth as the matter varieth: this in generall is seruencie, which hath two parts here exprest. The first is faith and assurance and confidence, *Fiducia*. The second is earnest and vehement, and ardent desire *Votum*.

The first is the principall worke of the vnderstanding: the second is the principall worke of the will: the other two parts of the soule being the handmaidens of these; for the memorie ministreth to the vnderstanding, and the affections are seruiceable to the will: the conscience is compounded of them all.

Faith, the first part of seruencie, is exprest in the conclusion by certaine arguments which shall bee handled afterward:

T +

something

Parts of seruencie faith, desire.

Of faith in prayer.

*Faith is ne-
cessarie in
prayer.*

Iam. 1. 6. 7.

Mark. 11. 24

*Faith is
grounded
vpon Gods
will.*

1 Ioh. 5. 14.

something first in generall of
faith.

Faith is necessarily required
to make a seruient prayer: the
Apostle therefore calleth it the
prayer of faith; and further a-
uoucheth that the man that
doubteth, shall obtaine nothing
at Gods hands: not as though
any man could pray without
some doubting and vnbeleefe;
but the Apostles meaning is of
such doubting which raigneth
in the heart, as may appeare
by the text: also our Sauour
Christ requireth faith plainly if
wee will obtaine; and wee shall
obtaine if wee haue faith. Now
wee must alwayes remember
that faith is grounded vpon
Gods word, and Gods word is
his will, and so our faith must
bee his will: wherefore if wee
aske any thing in faith, accor-
ding to his reuealed will, wee
shall obtaine. Now Gods will
is in generall this, to grant vs
euery

euery thing that is good: if it
bee euill, it is not his will nor
promise to giue it: and many
things are good for vs which
seemie euill vnto vs; and many
things are euill for vs which
seemie good vnto vs: where-
fore wee must not define good
and euill after our owne fancies
but as the truth is: God know-
eth best what is good for vs,
and what is euill for vs: herein
therefore wee must submit our
wils to Gods will; alwaies be-
ing faithfully perswaded that
God will graunt at our prayers
euery thing good for vs. And
although the new supporters of
Poperie (the Iesuits I meane)
enough that such a faith is not
needfull: yet the word of God,
which is the ground of euery
sound doctrine, teacheth vs
thus much, and therefore wee
ought to build our house ther-
vpon, as on a sure and stedfast
rocke, rather than vpon the san-

Psalm. 34.

10.

412V

*A distinction
of good and
euill.*

1 Tim. 2 8.

Mat. 7.

2 Sam. 12.
22.

Ver. 14.

die conceits of Popish teachers. For whereas it is alleaged by them that *David* when he prayed for the life of his childe, doubted whether God would giue him life yea or nay: it may bee answered two wayes: First *David* did not well to pray for the life of the childe, seeing it was expressely signified to him before of *Nathan* that the childe should die: for so doing his prayer was against Gods will reuealed. Secondly, it being a temporall blessing, *David* ought to aske it conditionally if it were good; and so his assurance might bee certaine to obtaine it: but *David* seeing it not good for him, presently after the death of the childe is comforted, as hauing obtained all that hee askt. It appeareth therefore that faith is requisite in prayer; namely such a faith as doth assure a man certainly to obtaine euery good.

good thing hee asketh. This faith ariseth from iustifying faith, and is a necessarie consequent thereof: for a man believing in Christ Iesus for the pardon of his sinne, is also assured that God will giue him all other good things: so the Apostle reasoneth; *If God giue vs Christ, how shall hee not giue vs with Christ all other things that shall bee good for vs?* so Christ promiset, that the kingdome of God and his righteousness shall bring al other things with it as appurtenances. This may suffice for the generall view of faith.

Faith to obtaine our prayers ariseth from iustifying faith.
Rom 8. 32.

Now more specially, faith is supported by one argument principally, [*thine is kingdome*] which may be framed after this forme.

Gods kingdome.

Euery good king will provide, not onely [*for the auancement of his kingdome*] for the obedience of his lawes and

and for his honour and glorie;
but also for the good and wel-
fare of his subiects, in soule and
body.

But thou Lord, art a good
King, for the Kingdome is
thine.

Thou therefore wilt prouide,
&c.

This argument doth either
directly or indirectly confirme
our faith for the obtaining of
all the sixe petitions, as may ea-
sily bee perceiued: directly it
confirmeth our faith in the se-
cond, but indirectly & by con-
sequent in all the rest.

This kingdome of God,
which is the ground of the ar-
gument, is amplified by three
arguments:

1 It is a powerful kingdome.
[shine is power.]

2 It is a glorious kingdome.
[shine is glorie.]

3 It is an euerlasting kingdome.
[for euer.]

And

And so there are three other arguments whereby our faith is supported for obtaining the petitions.

The second argument therefore which is taken from the power of God is added necessarily as an answer to an objection, which might be opposed thus: though God be a king, yet except he haue power to subdue his enemies, the aduancement of his kingdome shall be hindered: the answer whereof is, that as God is a king, so he is omnipotent, able to conquer all his enemies that shall rebell against him: and so this argument taken from Gods power may thus be concluded. A king that is of abilitie will aduance his kingdome, cause himselfe to be honoured, cause his subiects to obey his will, and prouide for the outward prosperitie and inward felicitie of his subiects:

*Power of
Gods king-
dome.*

God

Glory of
Gods king-
dome.

God he is of abilitie being a powerfull king:

Therefore hee will prouide for his honour, &c.

The third argument is taken from the glory of Gods kingdome:

Where first, consider the meaning of the words: *Thine is glory*: that is, 1. Thou hast made all things for thy glory. 2. The things wee aske are meanes of thy glory. 3. The things wee aske shall by vs bee referred to thy glory: and so the conclusion followeth: *Ergo*, grant vs these things which wee aske in these petitions.

Secondly, let vs also consider the argument framed thus, directly confirming our faith for the first petition.

That which is most deere to thy selfe thou wilt procure:

But thy glory is most deere to thy selfe:

Therefore glorifie thy selfe by

vs

vs or in vs, or giue vs grace to glorifiethy name.

Indirectly it confirmeth our faith in all the other petitions after this manner.

Thou Lord wilt further al the meanes of thy glorie :

But the enlarging of thy kingdome, the obedience of thy will, our daily bread, remission of sinne, and perseuerance in grace are meanes of thy glorie.

Therefore Lord we are perswaded thou wilt cause, &c.

The fourth argument wherby our faith is strengthened, is taken from eternitie or eueralasting cōtinuance of this kingdome, and of the two other properties therof, mentioned in the second and third arguments: for the kingdome, power and glorie of God is eueralasting, or Gods powerfull and glorious kingdome is eternall, and that in a double respect :

*The eternitie
of Gods king-
dome. V*

1 In themselves, for that they neuer haue end :

2 In the faithfull, who doe and will euerlastingly remember and magnifie the Lord, the most mightie and glorious king.

This fourth argument is framed after this manner :

If thy kingdome, power, and glory shall euerlastingly be remembered and magnified by vs, as it is euerlastingly in it selfe : then grant these our prayers which are meanest thereof.

But by granting these our petitions, wee shall be prouoked to procure the euerlasting remembrance of thy kingdome, power and glory, by our selues as long as we liue, by our holy feede after vs, and for euermore in thy heavenly kingdome.

Therefore we are perswaded thou wilt grant vs these our petitions.

Thus

Thus our faith is supported and strengthened by arguments which are vsed not to perswade God, who is vnchangeable and immouable in his purposes; but to perswade vs, who are of little faith, and scarce beleue God himselfe, & therefore haue neede to finde out in our selues strong arguments, as it were maine pillars to support our faith, as it were a cralic house ready to fall to decay continuallic.

Faith is supported: God is not perswaded by arguments.

The second part of seruencie is desire, which is exprest in the word, *Amen.*

Desire, a part offeruency.

As faith is the principall worke of the vnderstanding, so desire is the principall worke of will in regard of that which we want: and as faith may well bee compared to the hand or arme, laying hold vpon blessings, so desire may bee compared to the brawne or sinewes of the arme or hand, the instruments of strength

Mat. 7. 7.

strength, whereby we holde fast that which we apprehend. This is exprest by *Matthew* in very significant and forcible metaphors: *Aske*, as a begger doth to get an almes: *Seeke*, as one with a candle looketh for a iewell lost vpon the ground: *Knocke*, with strength and force to get open the gate of Mercy. The word whereby desire is exprest is an Hebrew word, and it signifieth,

What Amen doth signifie.

verely, truly, certainly so be it, let it bee so: O Lord I desire it might be so as I aske. And this may afford an argument for the confirmation of our faith to obtaine taken from the truth of God framed in this forme,

Amen containeth an argument to support our faith.

Thou Lord art a God of truth, thou art true in all thy promises; thy promises are yea and Amen: thou art Amen, the faithfull and true witnesse: thou keepest fidelitie for ever. But thou hast promised to grant the petitions of thy servants

uants made in feruencie of desire and faith:

Therefore grant these our petitions so qualified.

Thus the manner of making our prayers is taught vs in the conclusion of this prayer, which is feruencie in the two parts thereof, faith and desire. Now contrarie to feruencie is coldnes in prayer, whereof something briefly must bee spoken, that contraries may bee more perspicuous by their opposition. A cold prayer is either when a man vnderstandeth not that which hee babbleth with his lips, or hath no assurance to obtaine that hee asketh, or regardeth it not in comparison; or prayeth liuing in sinne vnrepented of: for all these conditions are as it were colde water cast into a boyling caldron, which boyling before through heate, now ceaseth. The Apostle *Iames* compareth such

*Coldnes in
prayer.*

Iam. 1. 6.

*A cold pray-
er obtaineth
nothing.*

such prayers to waues of the sea, toft to and fro with the wind, and at length are consumed into froth, or beaten in peeces vpon the rocke: for although perhaps a cold prayer may swell in great and eloquent words, and roare with pitifull complaints and outcries, and be tumbled vp and downe in the mouth by repetitions, or in the mind by imaginations; yet at length the winds of wandring thoughts, faint affections, or grosse ignorance driueth them vpon the rockes of presumption, doubting, despaire and impenitencie, and so suddainely they are dissolued into froth, and consumed into nothing.

In brieft therefore to conclude this conclusion: wee must strue and wastle with the Lord in time of prayer, as *Iacob* did with the Angell, holding him fast, not letting him goe till

Gen. 32. 24
Hosea 12. 4

till he bleſſe vs, till he change our names, and call vs Iſrael, men preuailing with God: that ſo after our prayers wee may find ſpirituell ioy and comfort, and encouragement in all our wayes, which is the fruite of ſeruent prayer.

Here ſhould bee the end of this treatiſe, but that there are certaine extravagant queſtions to bee diſcuſſed, which could not bee referred to any one proper place of the former method, and yet containe matter very profitable, though onprobable and conſiſting of vncertainties and coniectures for the moſt part. The queſtions, with their anſweres, are briefly theſe following.

I Whether Chriſt euer prayed the Lords prayer?

The anſwere: It is probable that Chriſt did pray the Lords prayer himſelfe, for himſelfe and for vs: for although the expoſitors

*Whether
Chriſt prayed
the Lords
prayer.*

expositors say that the word
Father is *Natura nomen, non per-*
sona: that is to say, common to
 all the three persons, not pro-
 per to the first person; and
 therefore it would follow, that
 if Christ prayed this prayer he
 should pray to himselfe: yet if
 it be said that the word *Father*
 may be either proper to the
 father, or common to all the
 three persons, or both; there
 will no absurditie follow, and
 the obiection is answered. A-
 gaine, if hee be objected further
 that Christ should pray for par-
 don of sinnes, he having com-
 mitted no sinne, thereby giving
 occasion to thinke that hee
 had sinne: the answer will bee
 very indifferent, that Christ
 might vse that petition as an
 instrument of intercession for
 vs, and not as a petition for
 pardon of his sinne, prescribing
 it neuerthelesse vnto vs for a
 praye of remission who had
 sinned

sinned: or else it might bee answered, that Christ being the surety intreated God to pardon his sinnes, not the sinnes which he had committed, but the sins which were to him imputed: or the petition being deliuered plurally, (*forgiue vs*) it may bee Christ prayed for both: and there was no doubt of misconceit in his Disciples, to whom he priuately expounded doubtful matters: and if the matter bred any misconceit in the other auditors, it was through their own corruption and ignorance, and therein the Lords iustice might appeare in blinding their mindes and hardening their hearts, as himselfe teacheth, who oft times spake obscurely and ambiguously.

2. How oft Christ vsed the Lords prayer? and how?

The answer of this question is partly certaine, partly probable. It is certaine that Christ vsed

vsed the Lords prayer twice: first, hee vseth it when hee taught the doctrine of prayer: and so *Matthew* hath propounded it as a part of his sermon in the mount. Secondly, hee vsed it when hee taught his Disciples a forme of prayer, according to the example of *Iohn*, who taught his Disciples a paterne of prayer, and this was presently after Christ had ended his prayers in a certaine place *Luke* reporteth: whence in all probabilities it may bee collected, that *Matthew* prescribeth this prayer one way, and *Luke* another: for in *Matthew* Christ taught the doctrine of prayer, and so it is dogmaticall in *Matthew*. *Luke* saith Christ taught a prayer: for his words are, *When ye pray, say:* and so it is practicable: so that Christ taught it both for a prayer which his Disciples might vse, and for the doctrine

doctrine of prayer, which his Disciples might teach. Againe, it is probable that Christ neuer vsed this prayer but twice, although it cannot be demonstratiuely proued; onely this conjecture we haue; that whereas Christ maketh diuers prayers to his Father in the Euangelists, this is not mentioned, nor any petition of it in so many words, and the Euangelists neuer name it elswhere by any speciall name, and the Apostles in their writings neuer make mention of it: but they when pray in their writings vse other formes, though still they keepe themselves within the compasse of the matter and affections of this prayer (which we call the Lords prayer, both for that it was composed by Christ and vsed by him:) hence therefore it followeth probable, that the Apostles neuer tied themselves to the words of
V this

A paterne of true Prayer.

Whether
Christ spake
all and one-
ly the words
of the Lords
prayer.

this prayer, but varied vpon
occasion. Briefly then, Christ
vsed this prayer twice: but it
cannot certainly bee determi-
ned whether hee vsed it oftner:
neither can it bee proued that
the Apostles vsed it oftner.

Whether Christ spake
all and onely the words of the
Lords prayer?

The answer is onely con-
iecturall: for it cannot bee pro-
ued that hee vsed the very
words set downe by the Euan-
gelists: the reason is, for that
the Euangelists vse to set down,
not all and onely the words
which Christ spake, but the
summe and substance of them:
and if it bee graunted that the
Euangelists haue done it in o-
ther places, why may they doe
it in this place? especially
seeing the Euangelists doe dif-
fer in words in reciting many
of Christs speeches, as namely
of the Beatitudes: Matthew
maketh

maketh eight, *Luke* reciteth but foure: and *Luke* exprelleth the contrary woes, and *Matthew* doth omit them: whence this may in all likelihood bee collected, that *Christ* vsed diuers other words by way of exposition to the Beatitudes, and so by consequent, to the petition of the Lords prayer: and wee see directly that *Christ* expoundeth one petition, viz. the fifth: and why might hee not also expound others? seeing that other petitions are as hard to bee vnderstood as that: and this doth not any whit call into question the truth of Canonickall Scripture, but doth rather commend vnto vs the spirit of wisdom and truth wherewith they spake, in that diuers writers differing in words, still agree in matter and substance of doctrine. Vpon this question and answer dependeth another like vnto it, viz.

Luke 6. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The difference be-
twixt Ma-
thew and
Luke in re-
peating the
Lords pray-
er.

How the Euangelist Ma-
thew and Luke differ in rehear-
sing the Lords prayer? Matth.
6. Luk. 11.

For answere whereof we are
to consider what the Papists
say. They make a very great
difference: for in the vulgar
Latin translation there are
these three clauses in *Matthew*,

which are wanting in *Luke*.
First in the preface (*which
art in heauen*) is wanting.

Secondly, the third petition
is wholie wanting.

Thirdly, the last petition want-
eth one halfe (*Deliver vs from
euill*.) Yet they say all these
things are included in the o-
ther petitions, or else may ne-
cessarily be deduced from them
but let the Popish dreames goe:
and let vs see the true differences
which are three in words, but
the substance is all one.

The first difference in words
is of the fourth petition: for

Matthew

Matthew saith, *semeron*: *Luke*,
cath' *emeran*.

The second difference in words is in the fifth petition: for all the words in the originall differ, except two or three.

The third difference is in the conclusion, which *Matthew* hath, and *Luke* wanteth.

Now by this difference betwixt *Matthew* and *Luke*, which is verball nor materiall, this consequence ariseth, either that the Euangelists did not precisely bind themselves to the words that Christ vttered; or else that Christ vttered the Lords prayer in diuers words at the two seuerall times when hee vttered it.

5 Who prayeth best, he that saith the Lords prayer, or he that saith not the Lords prayer?

who maketh
the best
prayer.

For answer of this question thus much:

The Lords prayer is the best forme of prayer that euer was deuised.

The Lords prayer is the best prayer that euer was deuised.

He that prayeth the Lords prayer in words and matter, prayeth well.

Hee that prayeth the Lords prayer in matter onely, prayeth well, though hee yse other words, as Christ vsed other words, Iohn 17.

It is one thing to say the Lords prayer, another thing to pray.

It is one thing to vse the Lords prayer aright, another thing to abuse it: for a good thing may be absurdly abused.

He that vseth a deuised forme of prayer aright, prayeth more acceptably to God, than he that abuseth the Lords prayer.

It is likely that he which can say nothing but the Lords prayer when he prayeth, cannot pray, but abuseth the Lords prayer.

It seemeth that that man doth not sinne which neuer v-

seth.

seth the words of the Lords prayer for a prayer, for that Christ did neuer intend to bind vs to the forme of words but of matter.

He that in particular hath conceived his wants, & accordingly made his petitions to the Lord in a conceived prayer, may neuer the lesse end and conclude his prayer with the Lords prayer.

Diuers doubtēs concerning the vse of the Lords prayer might be propounded; but it is not profitable to make doubtēs, except that they could well be dissolued: onely thus much for a conclusion of this treatise of prayer: I had rather speake five words to God in prayer, from vnderstanding, faith & feeling; than say the Lords prayer ouer a thousand times ignorantly, negligently, or superstitiously.

FINIS.